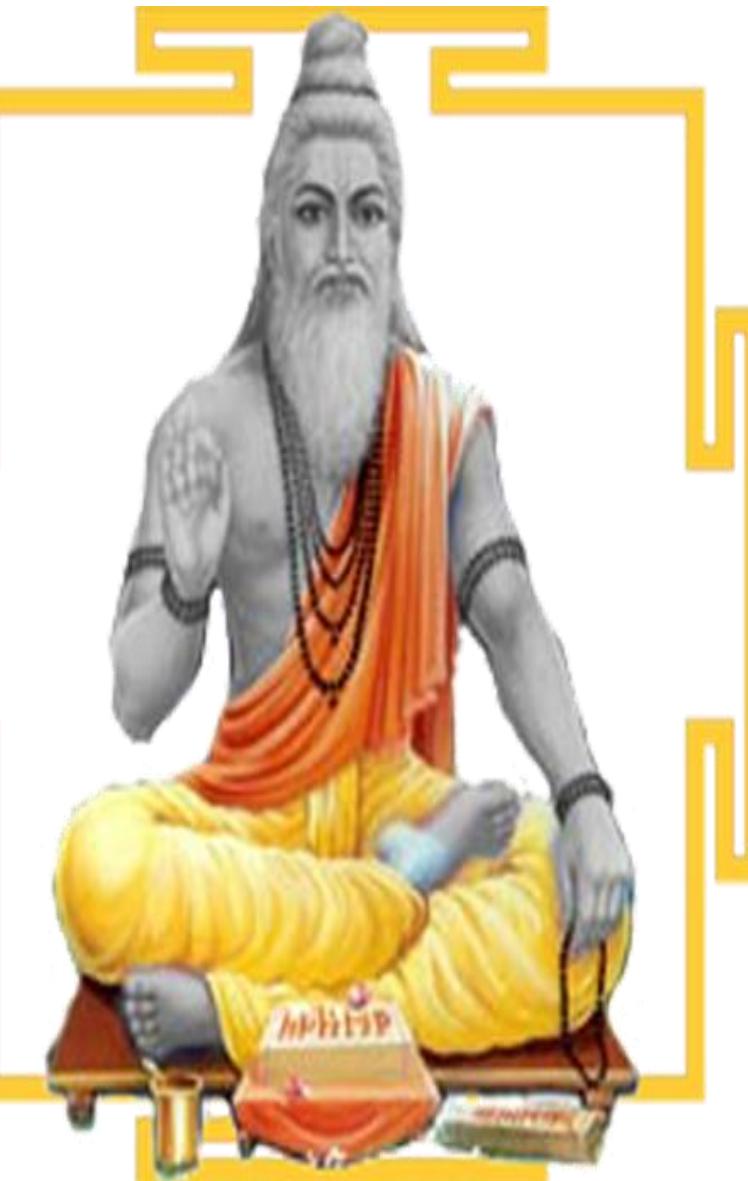


BRAHMA SUTRA

CHAPTER 2

3rd Pada

*1st Adhikaranam to 13th Adhikaranam
(Sutra 1 to 32)*



VOLUME 7

PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

*Sadashiva Samarambham Shankaracharya Madhyamam
Asmad Acharya Paryantam Vande Guru Paramparam*

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor
I bow with reverence to the entire tradition of preceptors*

Chapter II – Section III

17 Topics – 53 Sutras

| Adhikaranam | Sutras | Details |
|-------------|------------|---|
| 1 | 1 – 7 | <ul style="list-style-type: none"> - Ether originates from Brahman. - No mention in Chandogya Upanishad but inclusion is implied. |
| 2 | 8 | <ul style="list-style-type: none"> - Air originates from ether. |
| 3 | 9 | <ul style="list-style-type: none"> - No origin of Brahman |
| 4, 5, 6 | 10, 11, 12 | <ul style="list-style-type: none"> - Fire springs from Air, water from fire, earth from water. |
| 7 | 13 | <ul style="list-style-type: none"> - Origination of one element from another is due not to the latter in itself but to Brahman acting in it. - Brahman who is their indweller actually evolved these successive elements. |
| 8 | 14 | <ul style="list-style-type: none"> - Absorption of the elements into Brahman happens in the inverse order of their creation. |
| 9 | 15 | <ul style="list-style-type: none"> - Prana, mind, and sense are created and absorbed together with the elements of which they consist. - Characteristics of Jiva as per Sruti. |
| 10 | 16 | <ul style="list-style-type: none"> - Birth and death apply to only the body and transferred to Jiva as long as it identifies with the body. |

| Adhikaranam | Sutras | Details |
|-------------|---------|---|
| 11 | 17 | <ul style="list-style-type: none"> - Jiva is eternal. It is not like ether and other elements produced from Brahman at creation. - Jiva is in reality identical with Brahman. - What originates is Jivas connection with its limiting adjunct such as mind, body, senses, etc., this connection is illusory. |
| 12 | 18 | <ul style="list-style-type: none"> - Nature of Jiva – pure intelligence, consciousness. |
| 13 | 19 – 28 | <p>Purva Pakshi :</p> <ul style="list-style-type: none"> - Jiva is Anu. |
| 13 | 29 | <p>Vyasa :</p> <ul style="list-style-type: none"> - Jiva is all pervading – in some scriptures Jiva is taken as Anu because of the qualities of internal organs. |
| 13 | 30 | <ul style="list-style-type: none"> - Jiva is Anu because of its connection with Buddhi. |
| 13 | 31 | <p>In deep sleep :</p> <ul style="list-style-type: none"> - Jiva is potentially connected with the buddhi, while in waking state the connection becomes manifest. |
| 13 | 32 | <ul style="list-style-type: none"> - Without intellect, there will be constant perception or non-perception. |

| Adhikaranam | Sutras | Details |
|-------------|---------|---|
| 14 & 15 | 33 – 39 | <ul style="list-style-type: none"> - Jiva is agent, connected with instruments of action – Buddhi. |
| 14 & 15 | 40 | <ul style="list-style-type: none"> - Like carpenter is carpenter only while welding his instruments and rests after having laid them aside. - Jiva ceases to be agent in deep sleep without the instrument. |
| 16 | 41 – 42 | <ul style="list-style-type: none"> - Agent of Jiva is controlled by Ishvara. Ishvara directs the Jiva according to good or bad actions done in previous births. |
| 17 | 43 – 46 | <ul style="list-style-type: none"> - Jiva is Amsa of Brahman – Avichedavada – theory of limitation as per the adjuncts. Ishvara does not really have parts. It appears to be as though divided because of various mediums. |
| 17 | 47 | <ul style="list-style-type: none"> - Jiva must follow dos + don'ts when connected with body. - Funeral fire rejected, fire at sacrifice accepted. - When Jiva is attached to the body rules apply. |
| 17 | 49 | <ul style="list-style-type: none"> - Jiva connected to only one body and affected by properties of one body alone. |

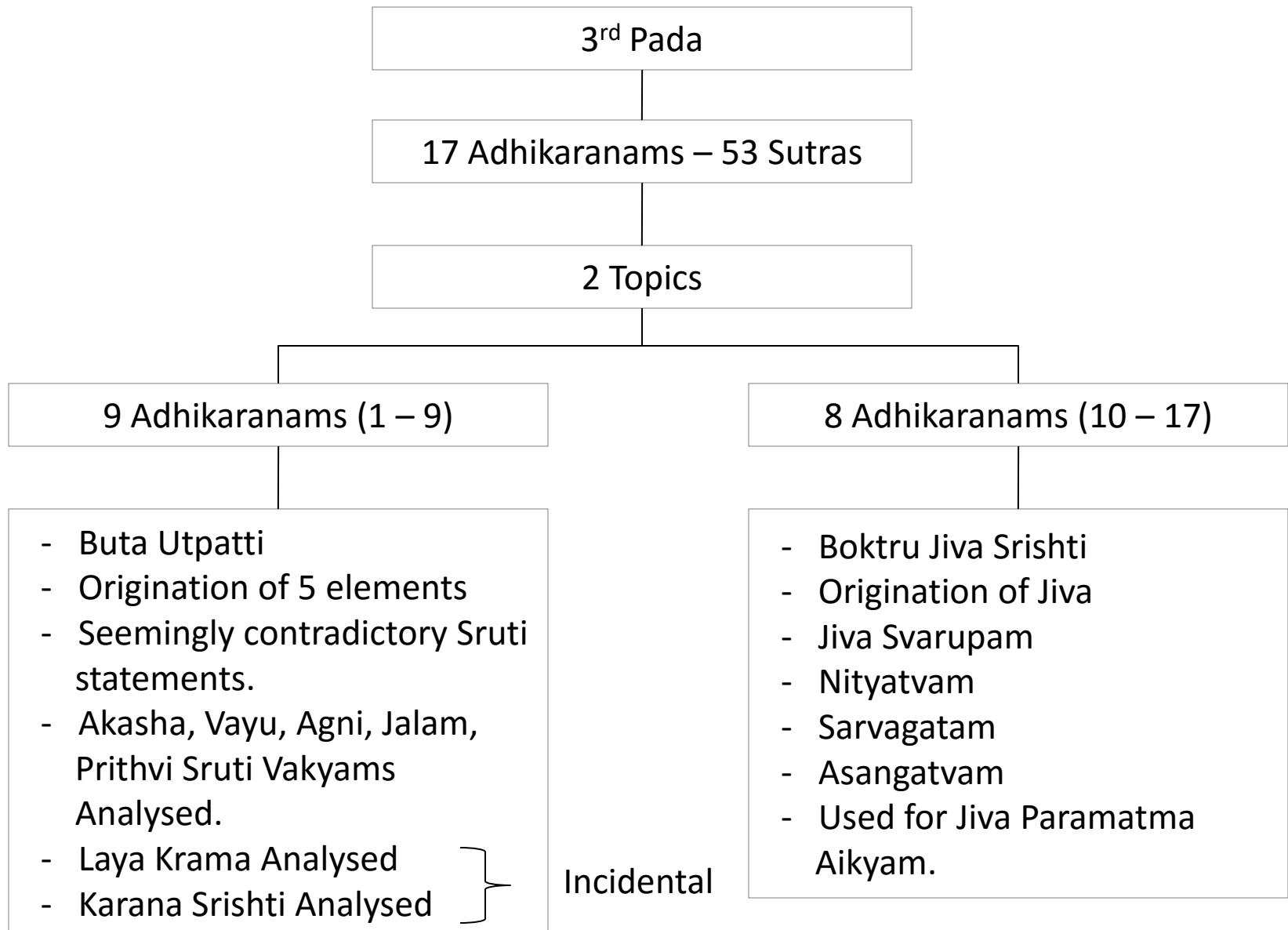
| Adhikaranam | Sutras | Details |
|-------------|---------|---|
| 17 | 50 | <ul style="list-style-type: none"> - Abhasavada – Pratibimbavada - Jiva is reflection of supreme in the intellect. <p>Sankhya :</p> <ul style="list-style-type: none"> - Jiva is all pervading - Unfair conclusion |
| 17 | 51 – 53 | <ul style="list-style-type: none"> - Unseen potential results can't be allocated to individual soul if Jivas in many bodies. |

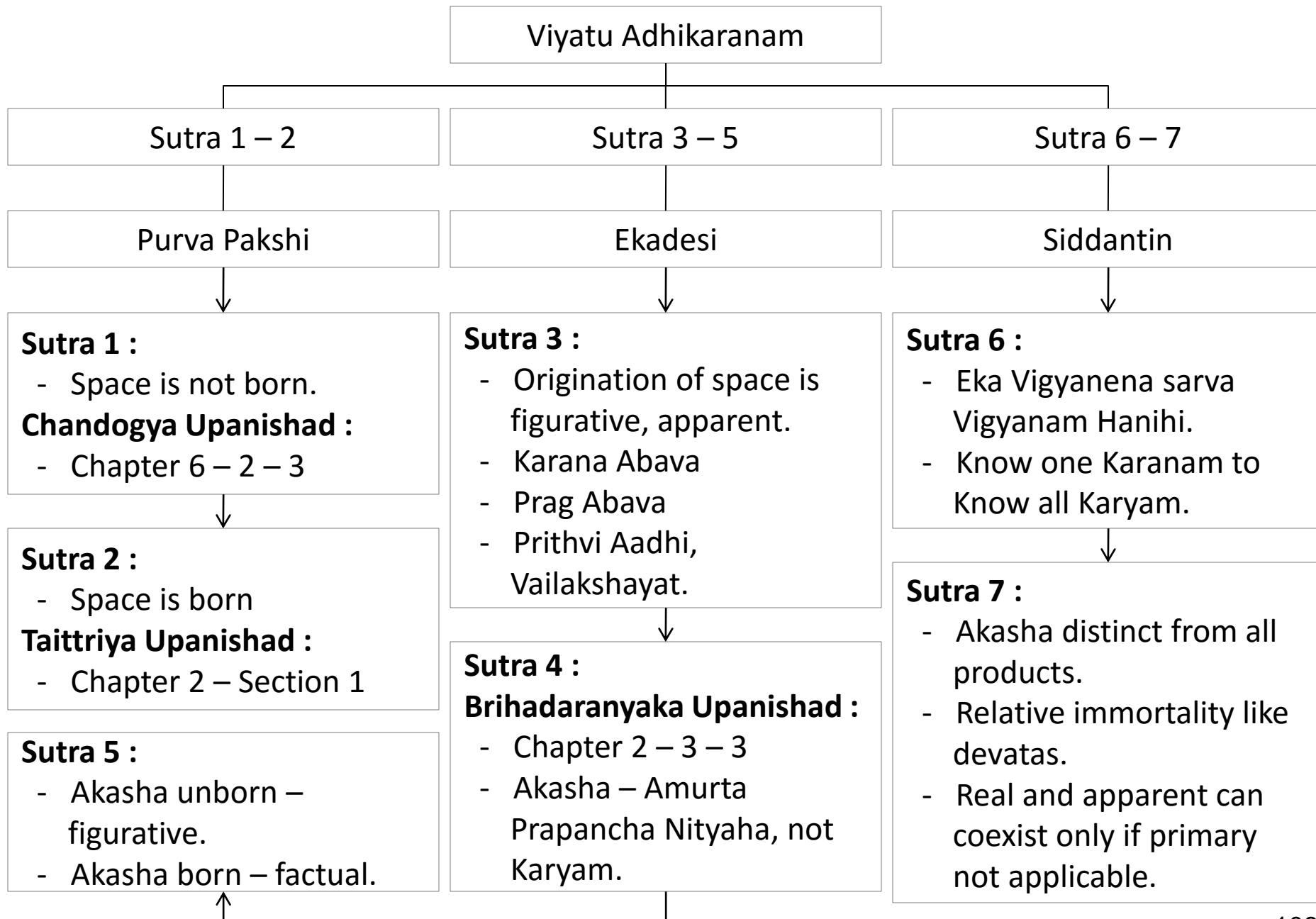
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Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्त्वेजोऽसृजत तत्त्वेज
 ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
 तस्माद्यत्र क्वच च शोचति स्वेदते वा
 पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
 aiksata bahu syam prajayeyeti tadapo'srjara
 tasmadyatra kvaca socati svedate va
 purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
 akasadvayuh, vayoragnih, agnerapah,
 adbhyah prthivi, prthivya osadhayah,
 osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Brihadaranyaka Upanishad :

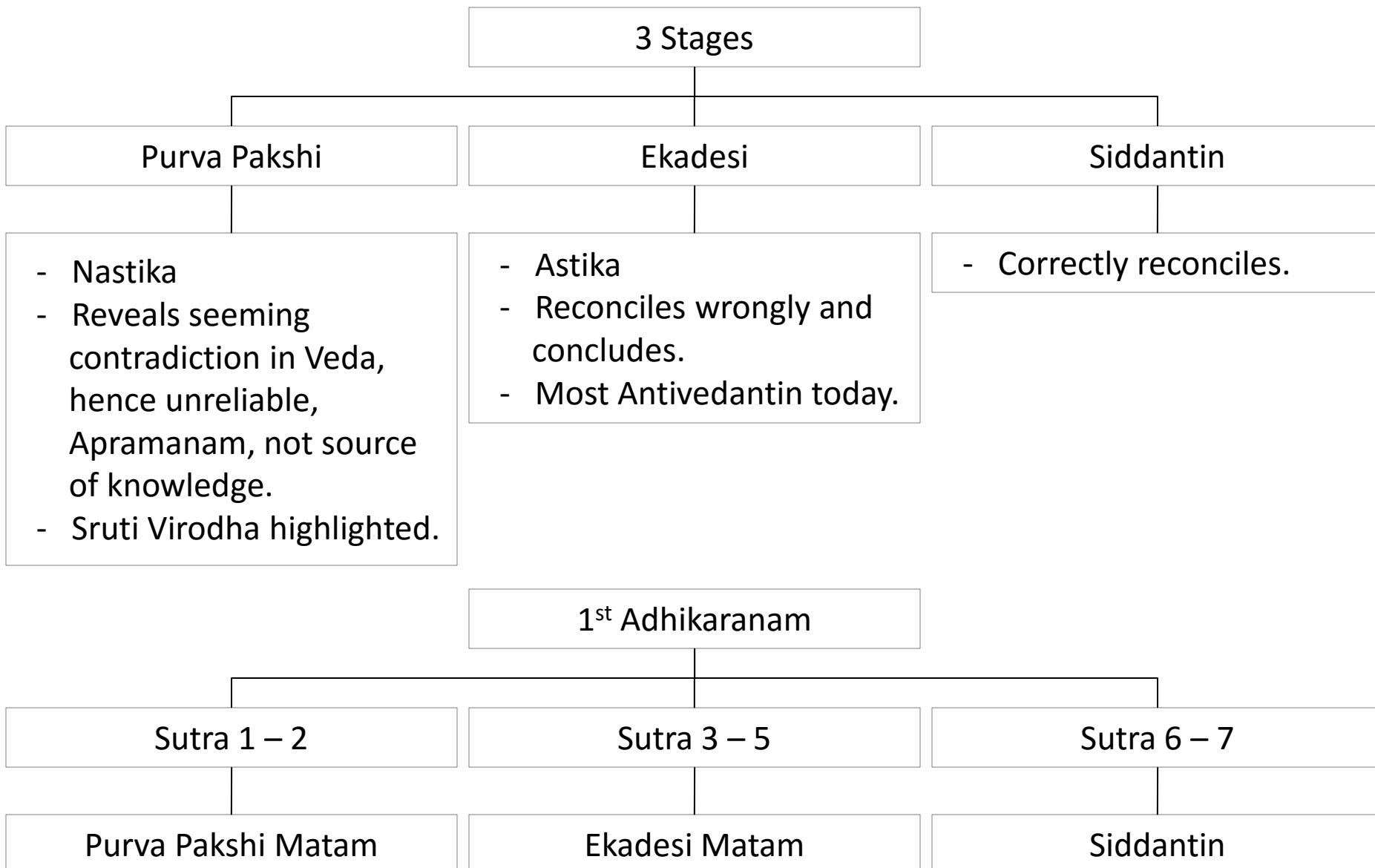
अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्,
 एतस्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,
 एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य
 ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

**athāmūrtam vāyuś cāntarikṣam ca, etad amṛtam etad yat,
 etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ
 etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,
 tasya hy eṣa rasah, ity adhidaivatam II 3 II**

Now the subtle - it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

326. Introduction :

Pattern of discussion : 3rd and 4th Pada



327. Sutra 1 : Purva Pakshi Statement [Topic 61 – Sutra 217]

न वियदश्रुतेः ।

Na viyadasruteh ।

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्त्वेजोऽसृजत तत्त्वेज
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That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

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अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
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**tasmatdvā etasmadatmanā akasah sambhutah,
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From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

| Chandogya Upanishad | Taittriya Upanishad |
|--|---|
| <p>a) Akasha - Srishti</p> <ul style="list-style-type: none"> - Abava – Unborn <p>b) Ishvara Visualises and creates Agni, Jalam, Bumi</p> <ul style="list-style-type: none"> - Agni – 1st Creation. | <ul style="list-style-type: none"> - Akasha Srishti Asti, Bava Asti. - Agni – 3rd Creation |

Contradiction

Is Agni 1st or 3rd creation

Is Akasha created?

Agni born out of Vayu or Brahman

Sutra – Purva Pakshi

(1)

(2)

Chandogya Upanishad

Taittriya Upanishad

Absence of Akasha Srishti

Presence of Akasha Srishti

Word Analysis :

a) Viyatu :

- Space.

b) Na :

- Does not originate, not born.

c) Ashrute :

- Because of Absence of Sruti statements in Chandogya Upanishad.

328. Sutra 2 : Purva Pakshi Statement [Topic 61 – Sutra 218]

अस्ति तु ।

Asti tu ।

But there is (a Sruti text which states that Akasa is created). [II – III – 2]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभृतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmatdv etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Word Analysis :

Astitu :

- However there is origination mentioned in Taittriya Upanishad.
- Sruti contradicting, undependable.

329. Sutra 3 : Ekadesi Matam [Topic 61 – Sutra 219]

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

Yukti Pramanam : (Reasoning)

Word Analysis :

a) Gauni :

- Origination of space is apparent, figurative, non-factual, metamorphical.

b) Asambavat :

- Illogical, untenable, impossible.
- We give figurative meaning when actual meaning not possible.

Example :

- People in Svarga – immortal – figurative.
- Relatively longer life.

Why Akasha illogical?

3 Reasons of Purva Pakshi

Karma Abava (No cause),
Nityatvat, Niravayatvat

- Every created object endowed with parts.

Prag Abava

- Can't talk of Absence of things, 4 elements in space.
- Not absence of space.

Vibhutvat, Sarvagatvat
Prithvi, Aadhi - Vailakshayat

- Space is all pervading.
- 4 elements limited.

Karanam

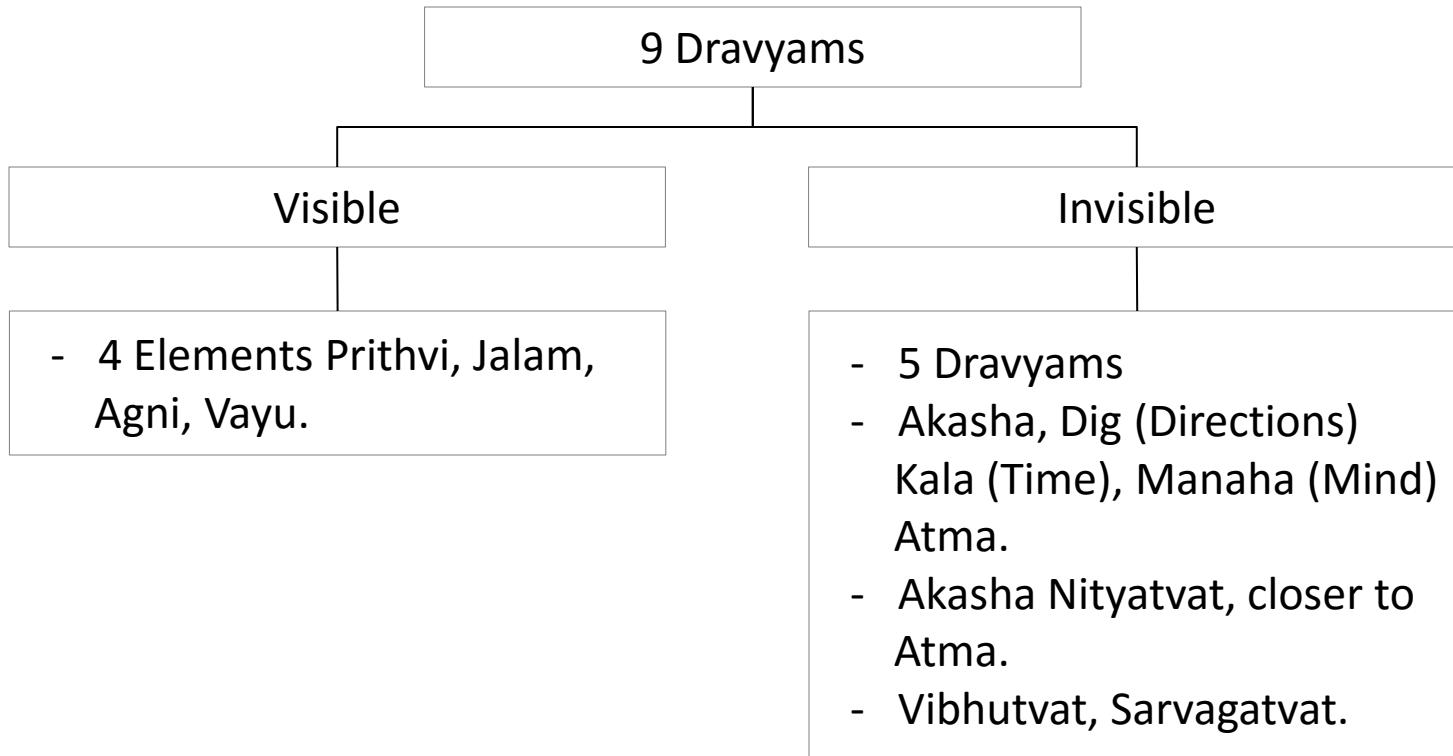
- Apratyaksham
- Unmanifest
- Avayavi
- Assembled Dravyam
- Molecule
- Wall

Karyam

- Pratyaksham
- Manifest
- Avayavam
- Avayava Dravyam with parts
- Atoms
- Bricks

Conclusion :

- Akasha Nityaha.



Example :

- a) Figurative like origination of Ghata Akasha – Pot Space, container space.
- b) Create space for me to sit.
- c) Dig well, create space for water to move in.
- Chandogya Upanishad – Actual non-origination.
- Taittriya Upanishad – Figurative non-origination.
- No contradiction, only figurative creation.

330. Sutra 4 : [Topic 61 – Sutra 220]

शब्दाच्च ।

Sabdaccha ।

Also from the Sruti texts (we find that Akasa is eternal). [II – III – 4]

- Sruti Pramanam to say Akasha is Nityaha.

Brihadaranyaka Upanishad :

अथामूर्तम्—चायुश्चान्तरिक्षं च ; पतदमृतम्, पतचत्, पतच्यत् ; तस्यैतस्यामूर्तस्य, पतस्यामृतस्य, पतस्य यतः, पतस्य त्यस्यैष रसो य पष पतस्मिन्मण्डले पुरुषः, तस्य ह्येष रसः—इत्यधिकैवतम् ॥ ३ ॥

athāmūrtam vāyuś cāntarikṣam ca, etad amṛtam etad yat, etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ, tasya hy eṣa rasah, ity adhidaivatam II 3 II

Now the subtle - it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

- Murtha – Amurtha Brahmanam.
- Akasha + Vayu – Amrutam, Amurtam.
- Agni, Jalam, Prithvi – Murtham.

Shankara :

- Akashavatu Sarvagatashcha.
- Nityaha – Source unknown.

Conclusion :

- Akasha origination is nonfactual, figurative.

Word Analysis :

Shabdashcha :

- From Vedic statements space known to be uncreated.
- Akasha Nitya, eternal, like Akasha.

331. Sutra 5 : [Topic 61 – Sutra 221]

स्याच्चैकस्य ब्रह्मशब्दवत् ।

Syacchaikasya Brahmasabdavat ।

It is possible that the one word ('sprang'—Sambhutah) may be used in a secondary and primary sense like the word Brahman. [II – III – 5]

Word Analysis :

a) Syat :

- Gauna and Mukhya Artha possible (Figurative and actual).

b) Ekasya :

- For one word – Akasha Sambutaha.

c) Brahma Shabdavatu

- Like word Brahman.



- Mukhyam Artha
- Ananda Svarupa = Brahman
- Destination, Goal

Example :

- Powerful

- Gauna Artha, means
- Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya.

Example :

- Lion of Punjab, Lions club.

Taittriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।
 अन्नादध्येव खल्विमानि भूतानि जायन्ते ।
 अन्नेन जातानि जीवन्ति ।
 अन्नं प्रयन्त्यभिसंविशन्तीति ।
 तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति । त होवाच ।
 तपसा ब्रह्म विज्ञासस्व । तपो ब्रह्मेति ।
 स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

Annam brahmeti vyajanat ॥
annaddhyeva khalvimani bhutani jayante ॥
annena jatani jivanti ॥
annam prayantyabhisamvisantiti ॥
tadvijnaya punareva varunam pitaramupasasara ॥
adhihi bhagavo brahmeti, tagm-hovaca ॥
tapasa brahma vijijnasasva, tapo brahmeti ॥
sa tapo'tapyata, sa tapastaptva ॥ 1 ॥

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said : "Revered Sir, teach me Brahman". Varuna told him : "By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman". He performed tapas and having performed tapas.... [III – II – 1]

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति ।
 सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
 स य एवं वेद प्रतिष्ठिति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवच्सेन ।
 महान् कीर्त्या ॥ १ ॥

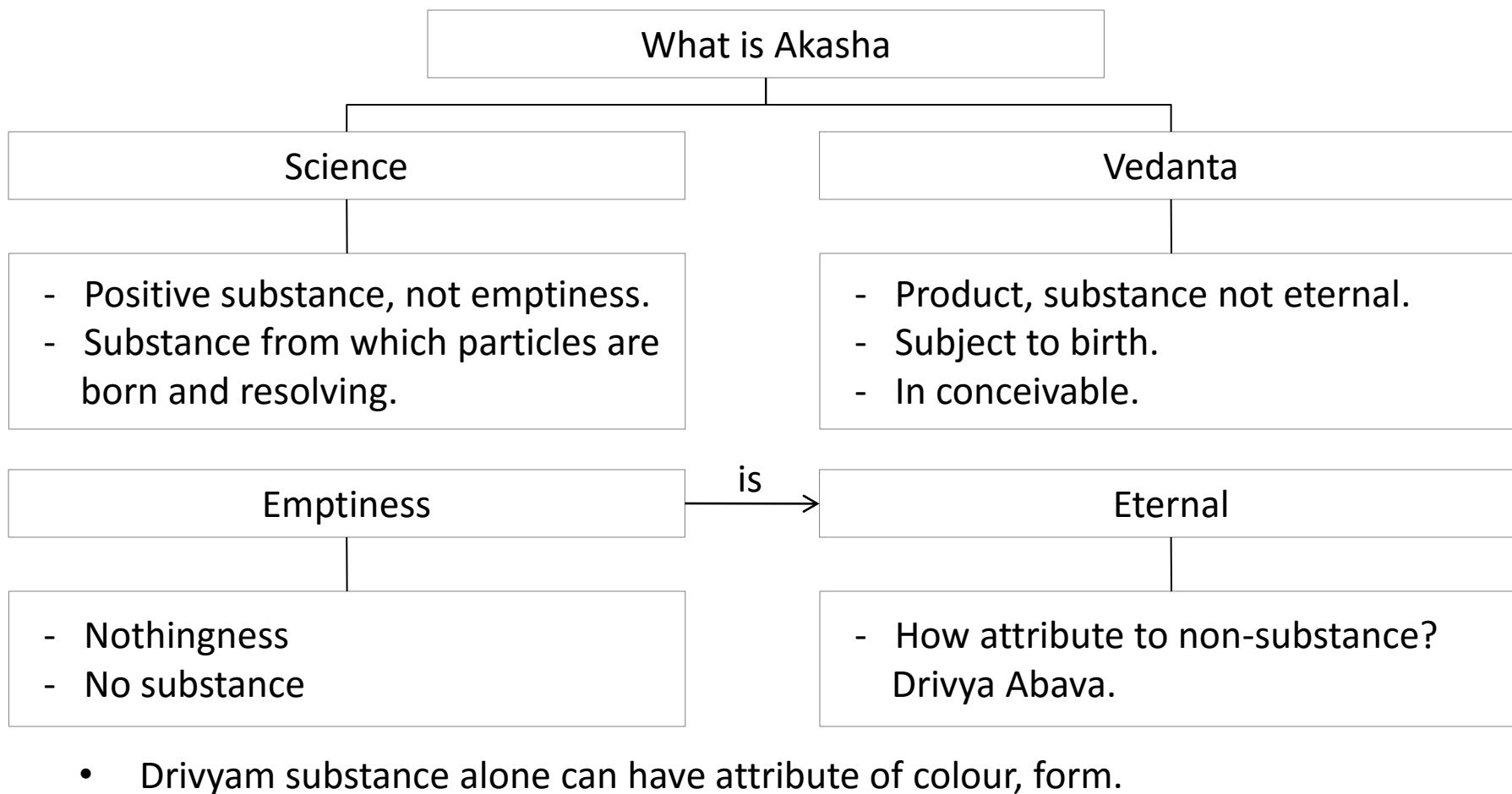
anando brahmeti vyajanat ॥
anandaddhyeva khalvimani bhutani jayante ॥
anandena jatani jivanti ॥
anandam prayantyabhisamvisantiti ॥
saisa bhargavi varuni vidya parame vyoman pratisthita ॥
sa ya evam veda pratisthati, annavanannado bhavati ॥
mahan bhavati prajaya pasubhirbrahmavarcasena ॥
mahan kirtya ॥ 1 ॥

He knew that Bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahma-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

332. Sutra 6 : [Topic 61 – Sutra 222]

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः । Pratijna'haniravyatirekacchabdebhyah ।

The non-abandonment of the proposition (viz., by the knowledge of one everything else becomes known, can result only) from the non-difference (of the entire world from Brahman) according to the words of the Veda or the Sruti texts (which declare the non-difference of the cause and its effects). [II – III – 6]



Vyasa :

- Study Chandogya Upanishad in totality.
- Eka Karana Viganena Sarva Karyam Vigyanam → Pratigya, Proposition.

Guru :

| Know Karanam | All Karyams known |
|--|---|
| <ul style="list-style-type: none">- Gold- Clay- Sat Brahma, Chaitanyam nondifferent, nonseparate from world. | <ul style="list-style-type: none">- Ornament- Pots- Nondifferent, nonseparate from Karanam.- World (Akasha + others) product of Brahman.- Prapancha |

- If Akasha is Akaryam, non product of Brahman, this assumption will be negated.
- Pratigya Hanish will come.
- Vyasa and Shankara use this powerful argument.

a) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5 to 2 – 4 – 11

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कोमाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन अवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuḥ kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedān sarvarāviditam II 5 II

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for ones' own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised - should be heard of, reflected on and meditated upon. By the realisation of the Self my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5]

b) Chandogya Upanishad :

- Chapter 6 – 1 – 3 to 6 – 1 – 6.
- Uddalaka (father) – Svetaketu (Son).

c) Mundak Upanishad :

- Chapter 1 – 1 – 3 to 2 – 1 – 10
- Shaunaka – Angiras (Guru).
- Creation born out of Atma, product of Atma, non-different from Atma.
- World – product of Brahman.
- World – nondifferent from Brahman.
- Brahman alone appearing as world.
- Know Brahman, know world.
- Can't know world to know Brahman.
- Eka easier, Aneka Vigyana tougher.
- Use Ganesha method of Eka Pradakshina instead of Loka Pradakshina.

Word Meaning :

a) Pratigya Hanihi :

- Vedic proposition will be sacrificed, not maintained.

b) Anvaya Vyatirekena :

- Only on basis of non-difference, non-separateness of everything from Brahman.

c) Shabeyaha :

- Known through vedic statements.
- There is no contradiction. In Chandogyo Upanishad, Akasha implied, implicitly. On Taittriya Upanishad explicitly mentioned.
- Knowing one is knowing all (Omniscience).

3 fold contradiction of Purva Pakshi

Utpatti Virodha

- Taittriya Upanishad talks of 5, Chandogya Upanishad 3.
- Answered above.

Krama Virodha

- Taittriya Upanishad – 3rd in creation.
- Chandogya Upanishad – 1st in creation.

Karana Virodha

- Source of agni is vayu or Brahman?

Resolved in
Chapter 4 – 10th Adhikaranam

Purva Pakshi :

- Sarva karyam does not have Absolute meaning – does not include Akasha, Vayu.

Example :

- All students come here.
- No calling Chennai population.

Example :

- All went for Lunch.
- All invited went for lunch, went for lunch.

Advaitin :

- Sarvam is relative Sarvam, not absolute.
- It only says all products are known.

Purva Pakshi : Example

- Seeing milk + water together.
- Water not product of Milk.
- Perceive together because water is nonseparate from milk.

Shankara :

- If Akasha not product of Brahman, and existing with Brahman as Nityam, Upanishad will talk about Akasha + Brahman not Ekam Eva Advitiyam.

Conclusion :

- Sruti is Pramanam.

333. Sutra 7 : [Topic 61 – Sutra 223]

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

(The Pradhana cannot be designated by the term Self) because Salvation is declared to one who is devoted to that Sat. [II – III – 7]

Purpose of Eka Desi :

- To prove no contradiction in Sruti. Validate Veda but his method is wrong.

Example :

- W.r.t. Body, we say Jiva is Born, travels from body to body.
- Birth of Jiva is figurative, apparent, not real.
- Birth of Jiva or Akasha not possible, Asambavat, being Nitya.

3 Reasons in Sutra 3 by
Purva Pakshi

Karana Asambavat

Prag Abava Asambavat

Sarvagatvat

- Akasha has no Karanam.
- Param Anu Karanam of Prithvi, Jalam, Agni.

- How to conceive of nothingness, emptiness, absence of everything?
- Prior nonexistence inconceivable.

- Can conceive creation of finite not all pervading infinite.

- Vyasa refutes Karana Abavat in this Sutra.
- Sva Pratipaksha Sat Pratipaksha Dosha.
- Weakness of Argument proves and establishes opposite of 1st Argument.
- Every – Distinct object like fan, chair, Jalam is born, product.
- Akasha distinct from other 4 Butas.
- Neiyayikas quote Akasha as one of 9 Dravyams – 5 elements + Jiva + Kala + Atma + Manaha.
- Therefore Akasha is Janyaha Born.

Word Analysis :

a) Yavat Vikaram – Avayavi :

- All products are effects, Karyam.
- Not one of 6 modifications.

b) Tu :

- To emphasise, exception.

c) Vibhagaha :

- Distinctly defined Vibakta.

d) Loka Vatu :

- As seen in all objects in the world.

- Akasha is relative eternity not absolute eternity (Apekshika Nityatvam).
- Space is substance with property of accommodation.
- Conceive of Accommodation because you have objects to Accommodate.
- Can there be accommodation required for absence of things.
- Akasha Abasa is Accommodation Abava when things absent. Prior nonexistence can be conceptualised.
- Experience daily Akasha Abava in sleep – Kala Nasti, Akasha Nasti, Padartha Na Santi.
- Therefore space Abava is conceivable and experiencable.
- Possibility of space Abava mentioned in Shastra.

Brihadaranyaka Upanishad :

स होवाच, पतञ्जै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्षहस्त्वमदीर्घमलोहितमस्तेहमच्छायमतमोऽधाय्य-
नाकाशमसङ्करसमगन्धमच्छुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्वाति किंचन,
न तदश्वाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- Brahmans description – in negative language – Asthulam, Alohitam, Anakasham...

- Brahman is free from all elements and properties of elements.
- With Sruti, Yukti, Anubava in Sushupti, we can talk of Prag Abava – Nonexistence of Akasha.
- If prior nonexistence is possible, origination is also possible.

Science :

- Before Big bang, can't talk of space and time simultaneously.

Argument No. 1 :

| Eka Desi | Vedanta |
|--------------------------------|--|
| - Akasha Utpatti not possible. | - Prior nonexistence, conceivable, experiential. |

Argument No. 2 :

- Karanam for origination is not there.

Shankara :

- Problem for Nyaya theory of creation.
- All products are assemblage, combination of constituent parts.

| Karanam / Cause | Karyam / Effect |
|--|---|
| <ul style="list-style-type: none"> - Constituent parts many. - Bricks put together - Thread put together (One substance) - Avayavi - Plural - Prithvi – Param Anu - Jalam – Param Anu - Many fruits. | <ul style="list-style-type: none"> - Wall - Cloth - Avayavi - Singular - Prithvi - Jalam - Fruit Salad |

| Vedanta / Cause | Effect |
|-----------------|--------|
| Singular | Plural |

Shankara :

- No rule that in composite product all composite parts should belong to same specie.
- Wall / cloth / fruit salad exception.
- Many composite items in creation with constituent parts belonging to different specie.
- Example : Car, House, Body
- According to Nyaya.
- Body – Only Earth.
- Fish – Only Water.

2nd Theory :

- Many constituent parts produces effect.
- Product not born only out of assemblage but also from modification of one material also.

| One cause | Many effects by modification |
|-----------|------------------------------|
| Gold | Ring |
| Clay | Pot |
| Ekam | Anekam |
| Amoeba | Many by division |

- Sajitiya Aneka Dravyam (creation by Assemblage) is only Partially applicable.

Shankara :

- Akasha's pervasiveness and partlessness in relative knowable world only, not absolutely.
- Akasha has form but difficult to conceive.
- Akasha is only a product.

Conclusion :

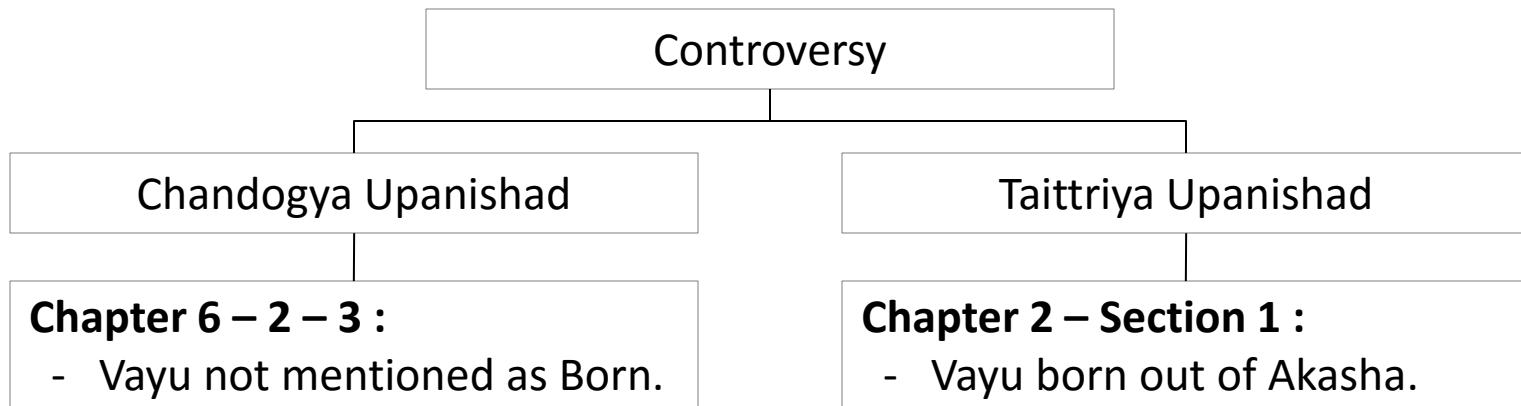
- Akasha is born from Brahman.

Matarishva (Vayo) Adhikaranam – One Sutra

Sutra 8 : [Topic 62 – Sutra 224]

एतेन मातरिश्वा व्याख्यातः । Etena matarisva vyakhyatah ।

By this i.e., the foregoing explanation about Akasa being a product, (the fact of) air (also being an effect) is explained. [II – III – 8]



Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्त्वेजोऽसृजत तत्त्वेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadaadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmatdv etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Is Vayu born or not?
- Use same sutras of 1 – 7 from 1st Adhikaranam.

Word Analysis :

a) Etena :

- By this.

b) Matarishva :

- Matari Akasha – Shvayate.
- That moves in the Sky = Vayu.

c) Vyakyataha :

- Controversy is also resolved.

Asambavadi Adhikaranam – One Sutra

Sutra 9 : [Topic 63 – Sutra 225]

असम्भवस्तु सतोऽनुपपत्तेः । Asambhavstu sato'nupapatteh ।

But there is no origin of that which is (i.e., Brahman), on account of the impossibility (of such an origin). [II – III – 9]

- Diversion Sutra – next should be Agni Srishti.

Controversy :

- Is Sat – Brahman, Karana Brahman also born?

Answer :

- Sat Brahman can't be born.
- Causeless cause of creation.

7th Sutra :

- Akasha born because it is distinct entity different from Vayu, Agni, etc (Vibhaktatvat).

| Brahman | Creation |
|---|---|
| <ul style="list-style-type: none"> - Chetanam - Atma distinct - Is it also born? | <ul style="list-style-type: none"> - Jadam - Anatma |

Controversy

Chandogya Upanishad

Chapter 6 – 2 – 1 :

- Sat eva soumya...
- Sat Brahman was there in beginning itself, not created entity.
- From Sat Brahman, everything came.

Taittriya Upanishad

Chapter 2 – Section 7 :

- Asat va idam agre....
- Sat was born from nonexistence.
- Origination of Brahman?

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmasatasah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदज्जायत ।
तदात्मान स्वयमकुरुत ।
तस्मात्तस्कृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Eka Desi :

- Sat is born.

3 Arguments of Purva Pakshi :

a) Akashavatu :

- We supplied and added origination of Akasha, Sruti did not mention. Same way we add Sat Brahman origination.

b) Vibaktatvat : (Distinctness)

- Akasha distinct entity from other elements. Hence born.

| Sat | Universe |
|--|---|
| <ul style="list-style-type: none">- Drk- Chetanam | <ul style="list-style-type: none">- Drishyam- Achetanam, Maya, 5 elements, Sthula, Sukshma Shariram. |

c) All Karanams – Karyams :

- Akasha, Vayu, Agni, Jalam, Prithvi, Oshadaya.
- Karanams and Karyams.

3 Reasons to establish non-origination of Brahman :

a) Karana Asambavat :

- What can be Karanam of Sat?
- Nasti Satyetu – Kam Sada?

2 Possibilities of Sat Origin

- Existence itself
- Need not be born, already there.
- Existence can't be destination of anyone.
- Nonexistent entity, can't have goal of existence.

- Nonexistence
- Can't be born.
- From nothing, nothing alone can be born.
- Katham Asataha Sat Jayate?

Shankara offers 3rd possibility :

| Samanya Karanam | Visesha Karyam |
|--|---|
| <ul style="list-style-type: none"> - Gold - Brahman is Samanya Sat without name and form. - General existence without any name and form is Brahman. | <ul style="list-style-type: none"> - Specific name and form <p style="text-align: center;">↓</p> <p style="text-align: center;">Ring</p> |

How do you know Brahman is Samanya Satta?

a) Karana Abavat : Sruti

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Upanishad negates Sajatiya, Vijatiya, Svagata Bheda and says Brahman is general existence.
- Viseshana Satta, existence alone can be born.
- Karana Abavat – No origination of Brahman.

b) Srutehe :

- Brahman is not born out of anything.
- Brahman has no cause to be born.

(i) Svetasvatara Upanishad :

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न च तस्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

na tasya kascit patir asti loke na cesita naiva ca tasya lingam ।
sa karanam karanadhipadhipo na casya kascij janita na cadhipah ॥ 9 ॥

No one in the world is His master, no has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.
[Chapter 6 – Verse 9]

(ii) Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्व वभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

(iii) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तप्तश्यसि तद्वद् ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Kruta – Akruta means – Brahman is not a product of anything.
- If Brahman is Karyam, it will be subject to destruction.
- What has origination will have destruction.
- Atma is negator of everything.
- Atma remains after negating everything.
- If Atma is also negated, who will talk about absence of Atma.
- This sutra negates Purva Pakshi + Ekadesi Matam.

Word Meaning :

a) Tu :

- However, Brahman is different from Pancha Butas.

b) Sataha :

- Akasha and Brahman are close.
- Akasha has Utpatti, Brahman has no origination.

c) Asambavaha :

- Sat Brahman has no origination.

d) Anupapattehe :

- Since, it is not possible, illogical.
- Karana Asambavat – Srutehe.

Purva Pakshi – Refutation :

a) Chandogya Upanishad :

- Sat – Brahman alone was there in beginning. Therefore Sat not born.

b) Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदज्ञायत ।
तदात्मान स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

c) Brihadaranyaka Upanishad :

- Chapter 1 – 2nd Brahmanam
- Asat – Eva idam agre asit.
- Ghata Bashyam.

| Sat | Asat |
|--|---|
| <ul style="list-style-type: none"> - Manifest universe - Visesha Satta | <ul style="list-style-type: none"> - Unmanifest - Cause - Unmanifest butter in milk, oil in seed, energy in sun – useless. |

- Here Shastra focuses on Sat – as manifest universe.
- Sruti not talking about origination of existence but origination of manifest universe.
- Therefore no contradiction in Sruti.

3 Arguments of Eka Desi :

a) Akashavatu :

- Akasha utpatti supplied by us, not in Sruti.
- Similarly can't we supply Brahmans origination?

Shankara :

- For Eka Vigyanena Sarva Vigyanam, had to supply origination of Akasha.
- Brahman's origination can't and need not be supplied.

b) Vibaktatvat :

- Distinct entity unlike other items in creation.

Shankara :

- Initially we discuss Atma – Anatma Bheda, Viveka.
- Then we introduce 2 orders of reality like waking and dream.
- Atma and Universe.
- Difference is a form of relationship.

3 Levels of Understanding :

- a) I am Chaitanyam different from all.
- b) I am Cause of all.
- c) I am all.
- I am consciousness, world is matter. World is product of Consciousness.
- There is no matter different from consciousness.

Brihadaranyaka Upanishad :

ब्रह्मं तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यद्यमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda.
kṣatram tam parādād yo'nyatrātmanah kṣatram veda.
lokās tam parādur yo'nyatrātmano lokān veda. devās tam
parādur yo'nyatrātmano devān veda. bhūtāni tam parādur
yo'nyatrātmano bhūtāni veda. sarvam tam parādād
yo'nyatrātmano sarvam veda. idam brahma, idam kṣatram,
ime lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvam, yad ayam ātmā II 6 II

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self.

[II – IV – 6]

- Atma – Anatma
- Brahman – World
- Vibaktatvam nasti.
- Sat Brahman is causeless cause.
- Mula Karanam Brahman not a Karyam.
- Avastha Dosha.

} Not different to talk about origination

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah ।
na mumuksur-na vai mukta ityes a paramartha ta ॥ 32 ॥

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

- If Brahman is Karyam.
- Many logical problems – Ghatavatu....
- Ultimate Brahman not Karanam or Karyam also.

- **How did the world come?**
 - Who said the world came?
 - I have a feeling, its your confusion.
 - Remove confusion.
- Na Nirodha, Chopattihi...

Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate ।
etat-tad-uttamam satyam yatra kincin-na jayate ॥ 48 ॥

No Jiva – the ego-centric separative creatures – is ever born. There does not exist any cause (which can produce them as its effect). This (Brahman) is that highest Truth where nothing is ever born. [III – K – 48]

Conclusion :

- Brahman is Karana Karya Vilakshanam.

Tejo'dhikaranam – One Sutra

Sutra 10 : [Topic 64 – Sutra 226]

तेजोऽतः तथा ह्याह ।

Tejo'tah tatha hyaha ।

Fire (is produced) from this (i.e., air), so verily (declares the Sruti). [II – III – 10]

- Buta Boktru Srishti Sruti Virodha Adhyaya.

Controversy

Chandogya Upanishad

- Chapter 6 – 2 – 3
- Agni = Brahma Karyam

Taittriya Upanishad

- Chapter 2 – Section 1
- Agni = Vayu Karyam

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
 ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
 तस्माद्यत्र क्व च शोचति स्वेदते वा
 पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
 aiksata bahu syam prajayeyeti tadapo'srjara
 tasmadyatra kvaca socati svedate va
 purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषध्यः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmatdva etasmadatmana akasah sambhutah,
 akasadvayuh, vayoragnih, agnerapah,
 adbhyah prthivi, prthivya osadhayah,
 osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Parentage not clear – Vayu or Brahman?
- **Eka Desi :**

Agni is Brahma Karyam.

a) Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
 येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।
 स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
 yena jatani jtvanti, yatprayantyabhisamvisanti,
 tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
 sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

b) Kaivalya Upanishad + Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वैन्द्रियाणि च ।
 खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
 kham vāyurjyotirāpah prthivī viśvasya dhāriṇī ॥ 15 ॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15] & [II – 1 – 3]

c) Taittriya Upanishad :

सोऽकामयत । वहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam caniruktam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyeso sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Idagum sarvam asrijata.
- Only if everything is accepted as Brahma karyam, then only Brahma Vigyanena Sarva Vigyanam Bavati.
- How Eka desi explains? Through grammar – Vayo vai agni.
- Panchami Vibakti used – 5th Case Apadana Panchami – from, after Vayu... Agni born.
- After 1st Child, 2nd Child born not out of 1st child.
- Out of Parent, after 1st Child, 2nd Child born...
- Yatho va imani... means agni born out of Brahman.

Shankara : 1st Argument

- Agni born out of Vayu.

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmatadv etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Agni born out of Vayu sruti statement will become invalid, meaningless.

Eka Desi :

- Sruti statement Kaivalyo Upanishad + Mundak Upanishad will become invalid, meaningless.

Shankara :

- Sruti does not say directly.
- Some born directly, some indirectly.
- Agni immediately born out of Vayu.
- Ultimately Agni born out of Brahman only.
- Agni – Sakshat Brahma Karyam.
- We are born out of our Parents – directly, indirectly. Out of Prithvi, Agni, Jalam, Vayu, Akasha, Brahman.

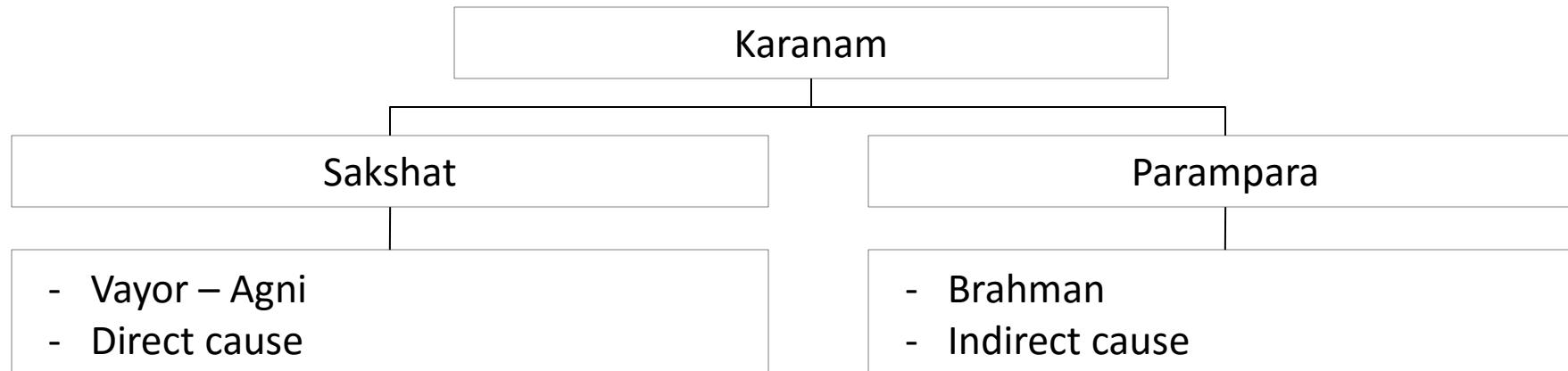
बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥ १०.४ ॥

Lord says, “The capacity to understand (intellect), knowledge, freedom from delusion, forgiveness, truthfulness, self-restraint, calmness, happiness, pain, existence, non-existence, fear, and also fearlessness, and further,” [Chapter 10 – Verse 4]

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ १०.५ ॥

Lord says, “Non-injury, equanimity, contentment, austerity, charity, fame, ill-fame – these many different kinds of “Qualities of beings” arise from Me alone”. [Chapter 10 – Verse 5]

- From me, Jagat Karanam Brahman, varieties of emotions – Bavaha in Antahkaranam are born.
- Antahkaranam from Panchabuta, Ishvara.
- Smriti, Jnanam, Apohanam from Ishvara / Brahman.



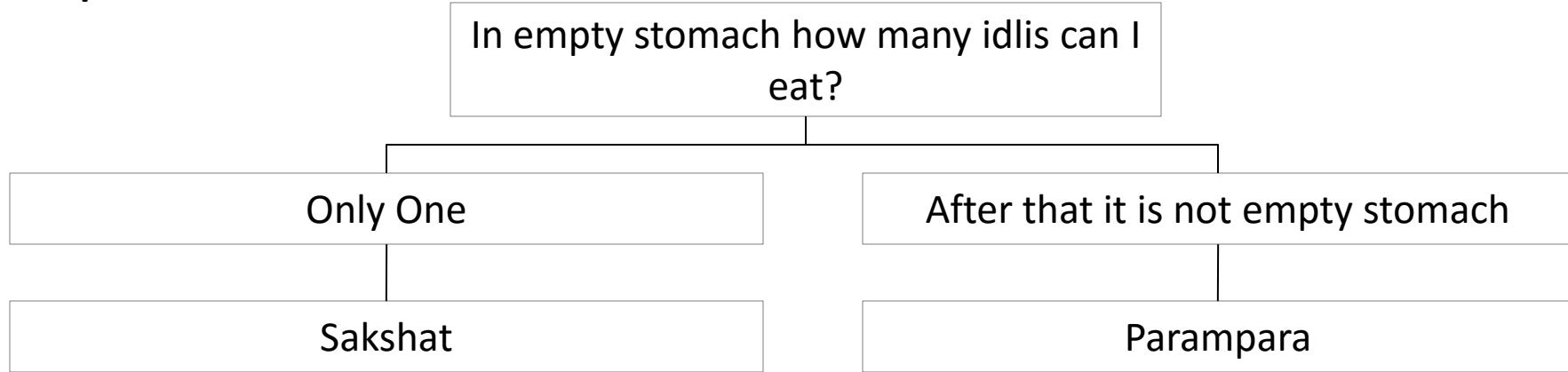
2nd Argument of Eka Desi :

- Eka Vigyanena Sarva Vigyanam.

Shankara :

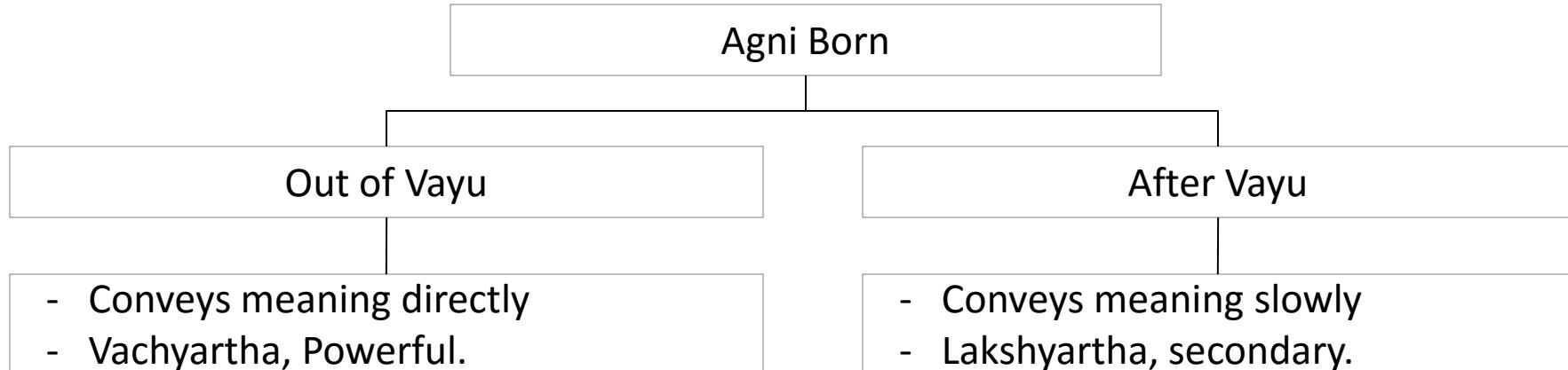
- Everything should be Brahma Karyam for Eka Vigyanena.
- Only Akasha – direct product of Brahman.

Example :



3rd Argument of Eka Desi :

- What is grammatically correct?



Shankara :

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभृतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhhibhyo'nnam, annatpurusah ॥ 2 ॥**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Atmanaha – Panchami Vibakti – 5th case out of, from – not after.
- From Atma, Akasha born Apadana Panchami.
- After Earth, herbs, food born not out of.

Chandogya Upanishad :

- Agni indirectly born out of Brahman – Parampara Karyatvam.

Abadhikaranam – One Sutra

Sutra 11 : [Topic 65 – Sutra 227]

आपः ।

Apah ।

Water (is produced from fire). [II – III – 11]

Controversy

Mundak Upanishad

Taittriya Upanishad

Chapter 2 – 1 – 3 :

- Jalam – born out of Brahman.

Chapter 2 – Section 1 :

- Jalam born out of fire.

Mundak Upanishad :

एतस्माज्ञायते प्रणो मनः सर्वेन्द्रियाणि च ।
 खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
 kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmatdv etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

3 Reasons – Eka Desi

Sarvam Brahma Karyam

Pratingya Hanihi

Agnehe Urdvam Apaha

Shankara :

- Sruti says “Agnehe Apaha”.

Prithvi Adhikaranam – One Sutra

Sutra 12 : [Topic 66 – Sutra 228]

पृथिवी अधिकारस्त्रपशब्दान्तरेभ्यः । Prithivi adhikararupasabdantarebhyah ।

The earth (is meant by the word 'Anna') because of the subject matter, colour and other Sruti texts. [II – III – 12]

Controversy

Chandogya Upanishad

Taittriya Upanishad

Chapter 6 – 2 – 4 :

- Brahman creates Agni, water and atman.

Chapter 2 – Section 1 :

- Annam born out of Prithvi.

Chandogya Upanishad :

ता आप ऐक्नन्त बहूयः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यद्द्व एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti ta
annamasrjanta tasmadyatra kvaca varsati tadeva bhuyisthamannam
bhavatyadbhya eva tadadhyannadyam jayate II 4 II

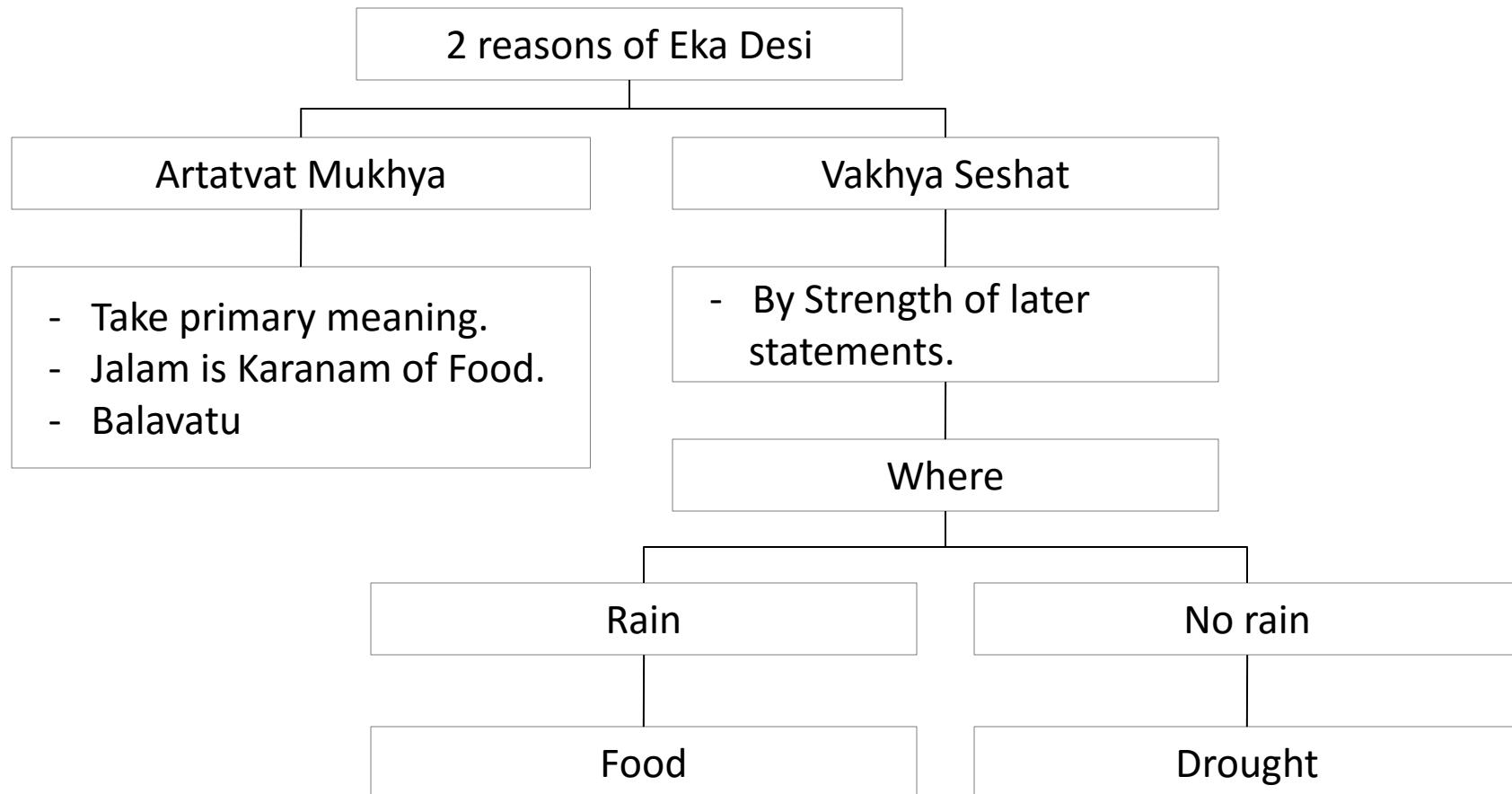
That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

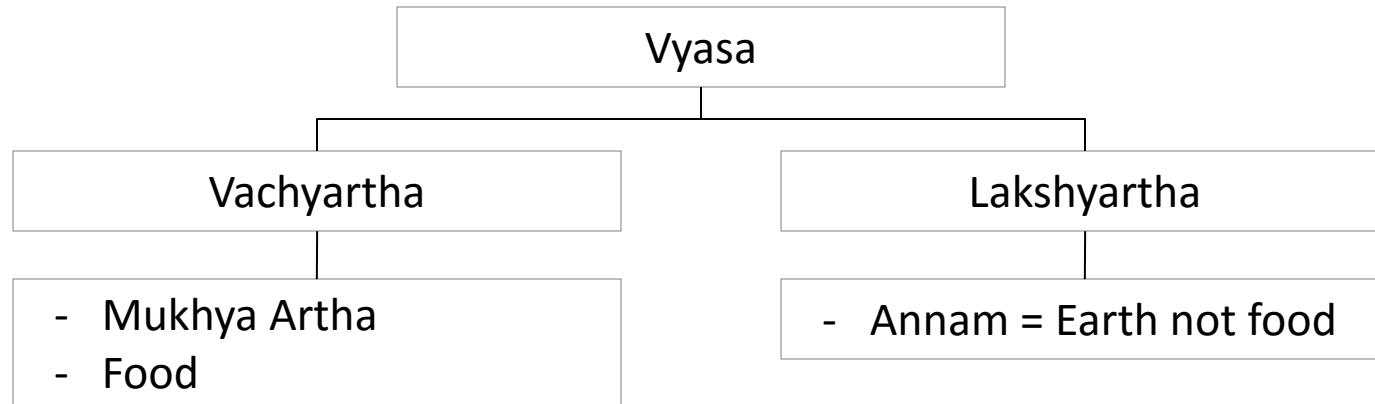
**tasmatdv etasmadatmana akasah sambhutah,
 akasadvayuh, vayoragnih, agnerapah,
 adbhyah prthivi, prthivya osadhayah,
 osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]



Shankara :

- From Jalam, Prithvi alone is born.
- Annam here not food says Vyasa.



Reasons :

a) Context of Pancha Butas here Vayu + Akasha implied.

b) Chandogya Upanishad :

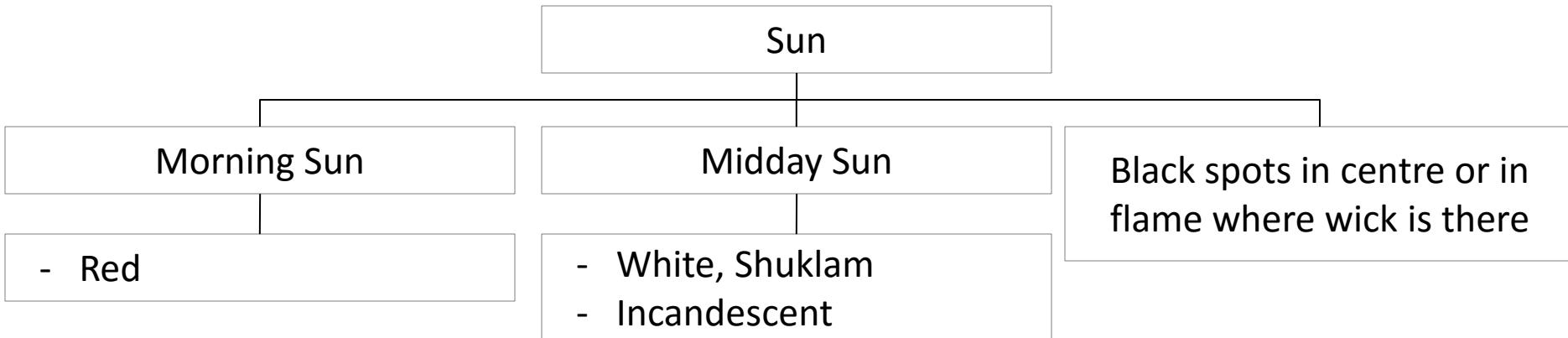
तदैक्षत बहु स्यां प्रजायेयेति तत्त्वेजोऽसृजत तत्त्वेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

| | | |
|---------|----------|-------|
| Agne | Rohitaha | Red |
| Apaha | Shukla | White |
| Prithvi | Krishna | Dark |

3 colours inherrent
in all products



c) Shabdavantebyaha :

- Other Sruti statements = Prithvi alone.
- Born out of water not Annam.

Brihadaranyaka Upanishad :

आपो वा अर्कः ; तद्यदपां शर असीक्तत्समहन्यत ।
सा पृथिव्यभवत् ; तस्यामश्राम्यत् ; तस्य श्रान्तस्य तस्य
तेजो रसो निरवर्तताम्निः ॥ २ ॥

āpo vā arkaḥ. tad yad apām śara āśit, tat samahanyata,
sā pṛithivy abhavat, tasyām aśrāmyat. tasya śrāntasya
taptasya tejo raso niravartatāgnih ॥ 2 ॥

Water is Arka. What was there (like) froth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire. [I – II – 2]

Eka Desi Refutation

Take Primary meaning

Shankara :

- Does not fit context – Adhikara
- Contextually fits Prithvi.

Vakyaseshat

- Wherever rain – food
- Take Lakshyartha – Rains produce plants.

Shankara :

- We both take Lakshyartha – context fits mine.

Purva Pakshi refutation :

- Why veda creates confusion?
Annam out of Jalam, or Prithvi out of Jalam.

Shankara :

- We interpret veda not question veda.
- Veda is Pramanam like constitution.

Word Analysis :

a) Prithvi Adhikara :

- Earth only meant in Chandogya Upanishad – Chapter 6 – 2 – 4.

Chandogya Upanishad :

ता आप ऐकन्त बह्यः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यद्य एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti ta
annamasrjanta tasmadyatra kvaca varsati tadeva bhuyisthamannam
bhavatyadbhya eva tadadhyannadyam jayate || 4 ||

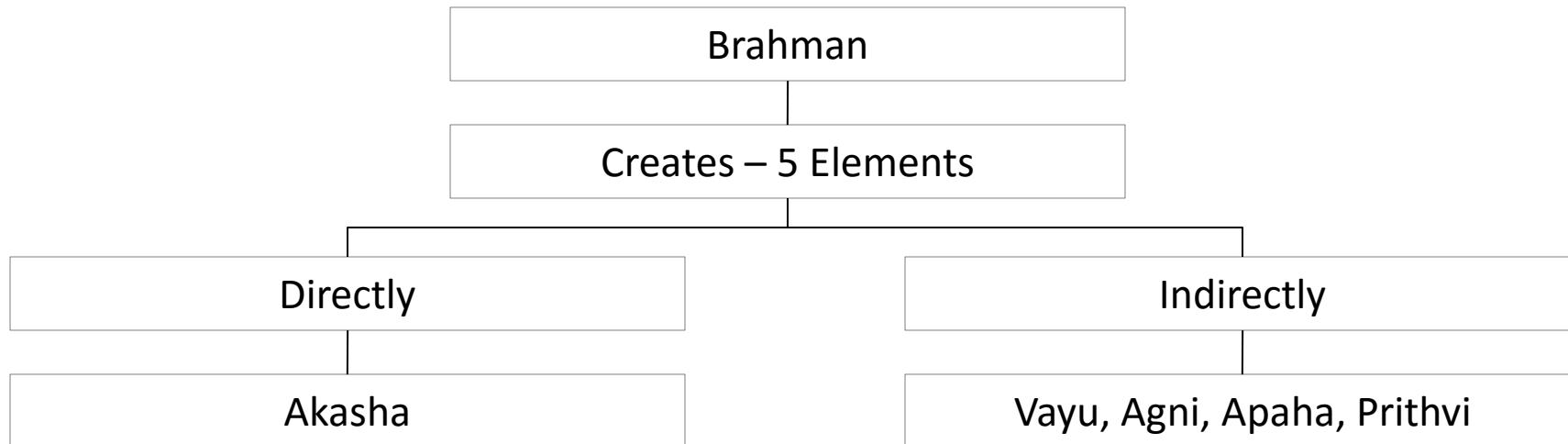
That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

b) Adhikara Rupa Shabdaranterbyaha :

- Because of context, colour and Sruti Statements, Prithvi alone is born out of Jalam. Pancha Buta Srishti over.

Conclusion :

- Taittriya Upanishad Chapter 2 – Section 1 is correct.



- Brahman is Sarva Upadana Karanam – material cause of all 5 elements.
- Eka Vigyanena Sarva Vigyanam Vedic Pratingya valid.

Tadabhidhyanadhikaranam

Sutra 13 : [Topic 67 – Sutra 229]

तदभिध्यानादेव तु तल्लिङ्गात् सः । Tadabhidhyanadeva tu tallingat sah ।

But on account of the indicating mark supplied by their reflecting, i.e., by the reflection attributed to the elements, He (i.e., the Lord is the creative principle abiding within the elements). [II – III – 13]

- What about intelligent cause of 5 elements?
- Saguna Brahman – Ishvara is he intelligent cause (Nimitta Karanam) or not?

Purva Pakshi

Chandogya Upanishad

Taittriya Upanishad

Mundak Upanishad

Chapter 6 – 2 – 3 & 4

Chapter 2 – Section 6 :

- So'kamyata idagum.... [2-6-3]
- Maya Sahita Brahman – desired and willed, creation was born to fulfill Karma Phalams of Jiva.
- Ishvara – Sarva Nimitta Karanam.

- By mere tapas, Sankalpa Shakti, by mere awareness of Jivas Punya papa karmas Ishvara projects universe.

Chapter 1 – 1 – 9 :

- Tapas defined as Jnanam yas Sarvasya Sarva Vittu.

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्त्वेजोऽसृजत तत्त्वेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

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aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante ॥ 3 ॥**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

ता आप ऐक्षन्त बहूयः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यद्य एव तदध्यन्नाद्यं जायते ४

**Ta apa aiksanta bahvyah syama prajayemahiti ta
annamasrjanta tasmadyatra kvaca varsati tadeva bhuyisthamannam
bhavatyadbhya eva tadadhyannadyam jayate ॥ 4 ॥**

That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

Taittriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥**

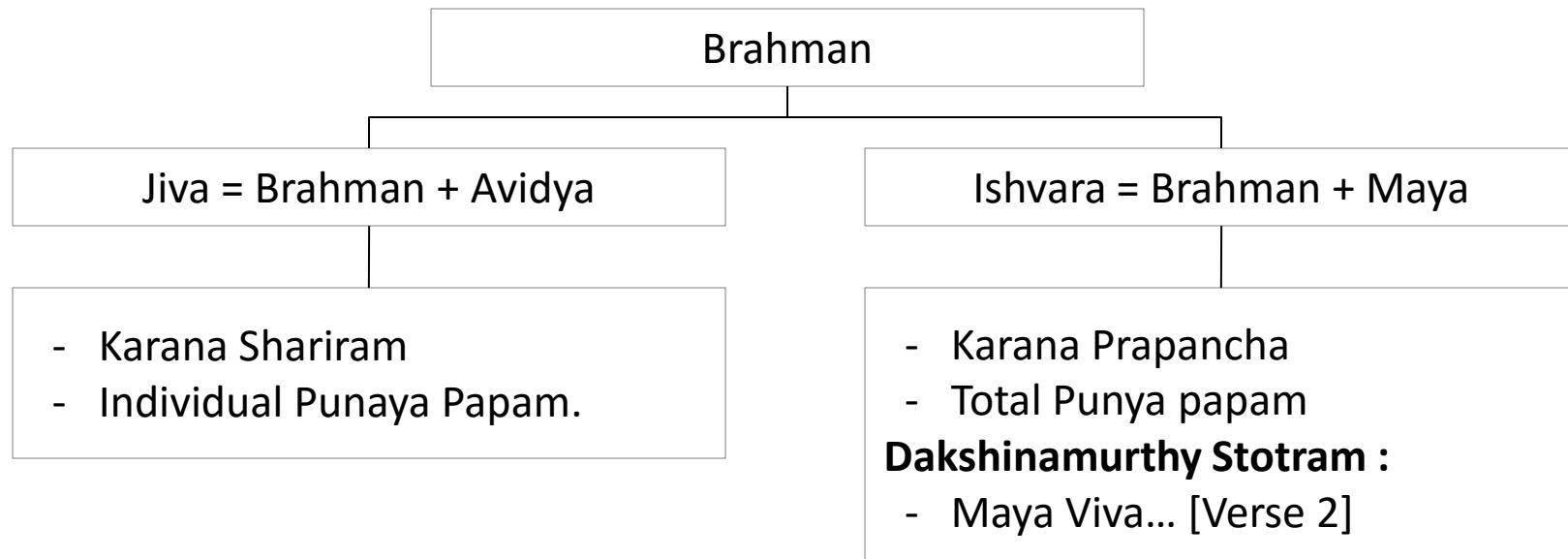
He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI – 3]

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]



Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाइकुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचिन्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छ्या
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desa-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Upanishad does mischief :

- Brahman visualised and created fire.
- Brahman = Intelligent cause because it visualised (clue – refer Ikshaadi Adhikaranam).
- Intelligent Cause for Akasha is Brahman.
- Intelligent cause for Vayu is Akasha and so on.
- For Prithvi Srishti Jalam visualised.

Eka Desi :

- Brahman is Buta Karanam.
- Buta Devatas inside the Butas are Nimitta Karanam.

- Agni element is Jadam.
- Agni Devata is Chetanam.

Siddantin :

- Antaryami Ishvara is Nimitta Karanam.
- Saguna Brahma alone is creator and visualiser of 5 elements.
- Ishvara present even in 5 elements.

Gita :

ईश्वरः सर्वभूतानां हृदये ऽर्जुन तिष्ठति ।
प्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Agni Antaryami Buta Ishvara visualised not Agni Devata, or Varuna Devata.
- Brihadaranyaka Upanishad : 3rd Chapter – 7th Brahmanam.

3 Factors - Agni

Visible

Invisible

Invisible

- Agni
- Jadam

- Agni Devata
- Chetanam

- Antaryami Ishvara
- Chetanam

3 Factors – Jiva - Individual

Sthula Shariram Jadam

Sukshma Chetana Shariram

Antaryami Chetana Ishvara

- Burnt

- Jiva Vyashti
- Sentient
- Invisible

- Chetanam
- Invisible

Dva Suparna...

Mundak Upanishad :
III – I – 1

Agni Devata

Antaryami

- Exalted Jiva with Punyam
- Chief minister status

- Agner Antaha
- Can't be known by Agni Devata.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकर्षीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Agni Devata not Nimitta Karanam.
- Alpagya – karya buta, not visualiser.
- Ishvara is visualiser (Maya Sahitam Brahma).
- Neither Agni Shariram or Agni Devata knows Ishvara.
- Bheda mentioned – Halwa for Visishta Advaitin.
- We focus on Tat Tvam Asi, Abheda.

Word Analysis :

a) Tu Saha Eva :

- Indeed, Parameshwara or Saguna Brahman alone creates everything is implied meaning.

b) Tad Abi Dhyanat :

- By visualising the products as Nimitta Karanam of creation.

c) Tu :

- Unlike Purva Pakshi statement Ishvara alone creator of everything.

d) Tal Lingat :

- **Tatu – Lingaat**



Saguna Ishvara has Vedic references.

Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, पश्च त
आत्मान्तर्याम्यसृतः ॥ ३ ॥

yah prthivyāṁ tiṣṭhan pṛthivyā antarah, yam pṛthivī na veda,
yasya pṛthivī śarīram, yah pṛthivīṁ antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 3 ॥

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler your own immortal self. [III – VII – 3]

- Antaryami located in 5 elements visualises creation for each subsequent stage.

Eka Desi Refutation :

Which part of Agni visualises?

Achetana Part

Chetana Devata part

Antaryami

- Can't visualise

- Alpagyatvat
- Ignorant Jiva
- Do not know creation, no Sarvagyatvam.

Mundak Upanishad :

- Sarvagya sarvavitu..[I-I-9]

Gita :

- Aham Adhihi...

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्त्रं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah ।
Tasmad-etad brahma nama rupam-annam ca jayate ॥ 9 ॥

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

Gita :

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षणां च सर्वज्ञः ॥ १०.२ ॥

Lord says, “Neither the host of gods, nor the great Rishis know My origin; for, in every way, I am the source of all the Devas and the Rishis”. [Chapter 10 – Verse 2]

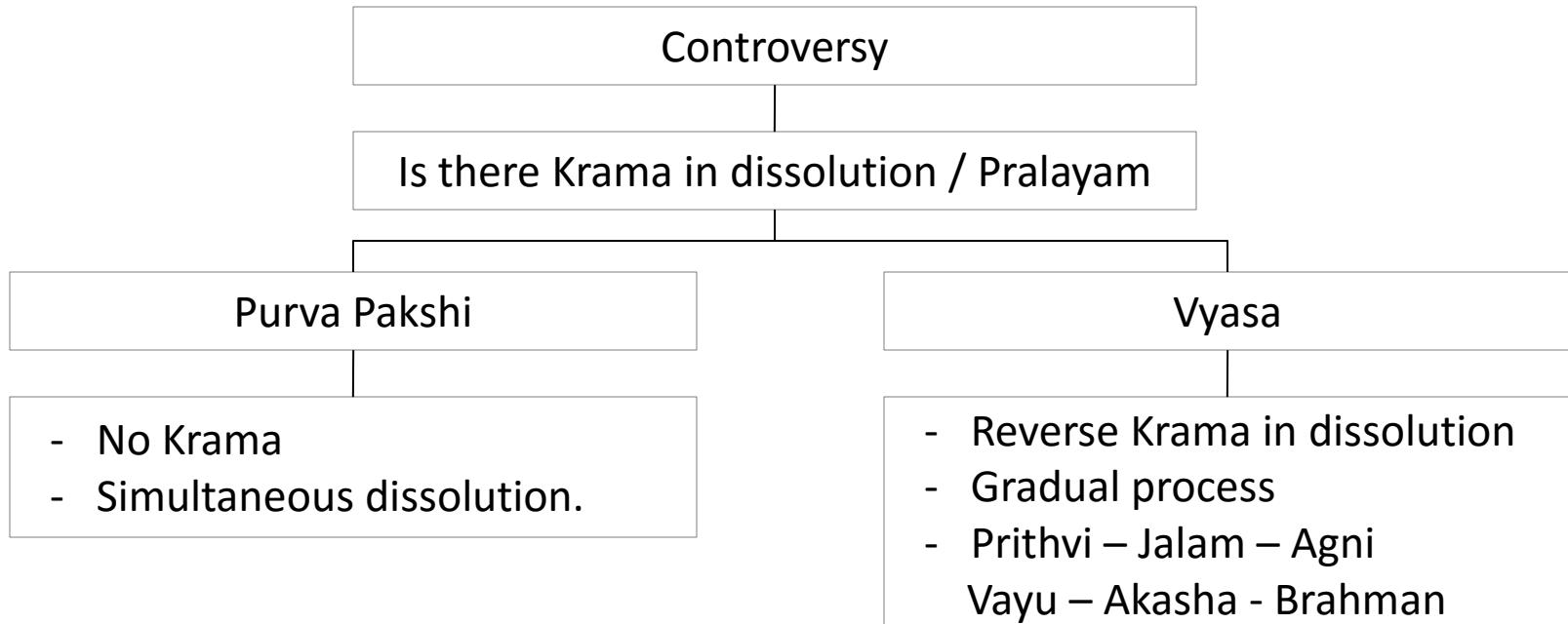
Sutra 14 : [Topic 68 – Sutra 230]

विपर्ययेण तु क्रमोऽतः उपपद्यते च । Viparyayena tu kramo'tah upapadyate cha ।

The order (in which the elements are indeed withdrawn into Brahman during Pralaya or dissolution) is the reverse of that (i.e., the order in which they are created) and this is reasonable. [II – III – 14]

Flow of Discussion :

- All 5 elements born out of Brahman which is both Material Cause + Intelligent Cause.
- Krama Srishti = 5 elements not created simultaneously but in gradation.



Logic :

- Viprati Krama – logical.
- If resolution in same order of srishti, Akasha will resolve into Brahman first.
- Vayu will continue for sometime.
- Karyam can't exist in absence of Karana Amsha.
- Karana Nashe, Karya Nashaha.
- Vayu resolves into Akasha, Akasha can continue logically.

Smriti Pramanam :

- Mahabharatha – Chapter 12 – 339 – 29.
- Jagat Pratishte deva rishi, Jagat Pratishta Devarte Rishi Praleeyante.
- Earth resolves into water.

Word Analysis :

a) Tu :

- On the other hand, however, during Pralayam.

b) Kramaha :

- The order of resolution.

c) Viparyaya Ataha :

- Order of Laya Krama is contrary to this, reverse order of Srishti.

d) Upapathyे Cha :

- Logical to Assume – Prithvi can't survive without Jalam. This Laya Krama is incidental topic.

Main Topic :

- Srishti Krama.

Sutra 15 : [Topic 69 – Sutra 231]

अन्तरा विज्ञानमनसी क्रमेण तत्त्वादिति चेत्त अविशेषात् ।

Antara vijnanamanasi kramena tallingaditi chet na avishesat ।

If it be said that between (Brahman and the elements) the intellect and the mind (are mentioned, and that therefore their origination and re-absorption are to be placed) somewhere in the series on account of their being inferential signs (whereby the order of the creation of the elements is broken), we say, not so on account of the non-difference (of the intellect and the mind from the elements). [II – III – 15]

- Origination of organs of body, Karma Indriyas – Prana, Manaha.

Purva Pakshi :

Drop Vedas - Confusing

Mundak Upanishad

Taittriya Upanishad

Chapter 2 – 1 – 3 :

- From Paramatma Prana, Manaha, (Jnana + Karma Indriyas) Then 5 elements.

Chapter 2 – 1 – 2 :

- 5 Elements from Brahman
- Vyasa

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmatdv etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah ॥ 2 ॥**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Kaivalya Upanishad & Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वैन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

**etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
kham vāyurjyotirāpah prthivī viśvasya dhāriṇī ॥ 15 ॥**

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15] & [II – 1 – 3]

- 1st Karana Utpatti
- 2nd – 5 elements.

Ekadesi :

- Borrows sense organs in Taittriya Upanishad like you borrow Akasha, Vayu in Chandogya Upanishad.

2 portion of Sutra

Purva Pakshi

Siddantin

Upto Tal Lingaat

Iti Chenna Aviseshat

| Karanam | Elements |
|---|---|
| <ul style="list-style-type: none"> - Bautikam - Products - Elemental born after elements | <ul style="list-style-type: none"> - Buddhi - Cause |

What is order of creation of organs?

| Karana Srishti | | After Buta Srishti |
|----------------|-----------|--------------------|
| Ears | Srotriyam | Akasha |
| Skin | Tvak | Vayu |
| Eyes | Chakshu | Agni |
| Tongue | Jigva | Jalam |
| Nostril | Grahnam | Prithvi |

} Satvika Amsha

Avisheshat :

- No difference in order of Karana Srishti and Buta Srishti.

Chandogya Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भ-गवान्विज्ञापयत्विति
तथा सोम्येति होवाच ४

Annamayam hi somya mana apomayah pranastejomayi
vagiti bhuya eva ma bhagavanvijnapayatviti
tatha somyeti hovaca II 4 II

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said], Sir, will you please explain this to me again? Yes Somya, I will explain again, replied his father. [6 – 5 – 4]

- 3 elements maintain and nourish Karanams in Body.
- Drink water to survive, fast 15 days – mind weakens with no food.

Word Analysis :

a) Antara :

- Between Brahman and Akasha (In Taittriya Upanishad).
- Insert Karanani Sambutaha.

b) Vigyani Manasi :

- Originates.

c) Kramena :

- In that order
- As per Mundak Upanishad source for Ekadesi.

d) Tal Lingaat :

- As mentioned in Sruti.
- Upto here is Ekadesi portion of sutra.

e) Iti Chenna :

- Vedantin says – if Purva Pakshi says like this.

f) Aviseshat :

- Because Karanams born out of element – (identity between them).

| Elements | Organs |
|----------------|--|
| - Raw Material | - Products, elemental - Karana Utpatti in same order as elements. |

Eka Desi Refutation :

- You can't blindly add, supply in Taittriya Upanishad.
- Not logical in Taittriya Upanishad.
- It is logical in Chandogya Upanishad supply Akasha + Vayu before Agni.
- Karanams are modified Butas only.

Example :

- Before rice origination, no idlis.
- Mundak Upanishad only enumerates things, not order of creation.

Example :

- Children enumerated, not youngest, oldest.
- In Taittriya Upanishad order supplied.

Mimamsa Rule :

- Logical order more powerful than enumeration.
- Arrange in Artha Krama order, then powerful.

Purva Pakshi Refutation :

- No contradiction – Mundak Upanishad not logical order but enumeration.

Last Question :

- Why Mundak Upanishad not interested in Krama – order but only enumerates?

Students Question :

- Eka Vigyanena Sarva Vigyanam.
- Karana Vigyanena, Karya Vigyanam.

Upanishad :

- Everything product of Brahman order is immaterial.
- Irrespective of order, Eka Vigyanam holds.

Charachara Vyapasrayadhidhikaranam

Sutra 16 : [Topic 70 – Sutra 232]

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ।

Characharavyapasyastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

2 Topics in Chapter 2

Adhikaranam 1 to 9

- Tat Padartha
- Buta Utpatti Sruti Virodha Parihara .
- Sruti Vakyams regarding 5 elements analysed.
- Laya Krama, Karana Srishti Analysed.
- Jagat Karanam Brahman revealed.

Adhikaranam 10 to 17

- Tvaṁ Padartha
- Boktru, Jiva, Srishti Sruti Virodha Parihara.
- Jiva Svarupam – Nityatvam, Akrutatvam, Sarvagatam, Asangatvam, Brahma Abinnatvam, presented here which will be used for Jivatma, Paramatma Aikyam (3rd Chapter – Sadhana Adhyaya).

(a) Shariram

- Mukhya Artha
- Primary meaning Birth + Death.

(b) Jiva

- Gauna Artha
- Apparent sense
- Consciousness within Mind.

(c) No Birth + Death for Jiva in Primary sense

a) Body :

Tattwa Bodha :

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां
यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

*Annamayah kah? Annarasenaiva bhūtva annarasenaiva
vrddhim prāpya annarūpaprthivyām yadvilīyate
tadannamayah kośah sthūlaśarīram |*

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14 (a)]

- Body – born in womb, nourished by food, has birth and death.

b) Jiva :

- Has Janma and Maranam in secondary sense, not in primary sense (Figurative sense).
- Consciousness within Sukshma Shariram.
- Pratibimba Chaitanyam is Jiva.
- When body ends, Jivas transactions ends. Jiva travels to reach another body.

Gita :

शरीरं यदवाप्नोति यच्चाप्युक्त्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Appears as if Jiva ends.
- End of transaction is called apparent, seeming, end of Jiva.

Jiva

Sthula Shariram

Sukshma Shariram

Chidabasa

Chit

Jiva Definition :

- Chaitanyam Sahita Sukshma Shariram.
- Does not die, Jiva quits and travels aquires Punyam, Papam through physical body.

Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Once one set of Prarabda exhausted, Jiva drops.

Gita :

श्रोत्रं चक्षुः स्पर्शनं च रसनं ग्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Presiding over the ear, the eye, the touch, the taste and the smell, and also the mind, He enjoys the sense objects. [Chapter 15 – Verse 9]

- Jiva takes Jnana Indriyas, Karma Indriyas; travels and goes to another body.

Death :

- Transactions, Karmas suspended.
- Sukha – Dukha Anubava suspended.
- For experience of Karma, contact with the world required.
- Jiva still has Chaitanyam, Sukshma, Karana Shariram.
- 2 way communication line snapped between Jiva and World.
- Jiva as good as non-existent.

| Body dead | Jiva |
|--|---|
| <ul style="list-style-type: none">- Primary sense- Existence and nonexistence associated with body. | <ul style="list-style-type: none">- Dead in secondary sense only. |

3rd Point :

c) Death can't be used for Jiva in primary sense.

- In reality Jiva does not have birth and death, Nityaha Bavati, eternal.
- Jiva is seemingly born w.r.t. body.
- Since Jivatma and Paramatma are eternal, Aikyam is possible.
- No Karya, Karana Sambandha between 2 eternal things.

Mandukya Upanishad :

नाऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

Na-kasasya ghata-kaso vikara-vayavau yatha ।
naiva-tmanah sada jivo vikara-vayavau tatha ॥ 7 ॥

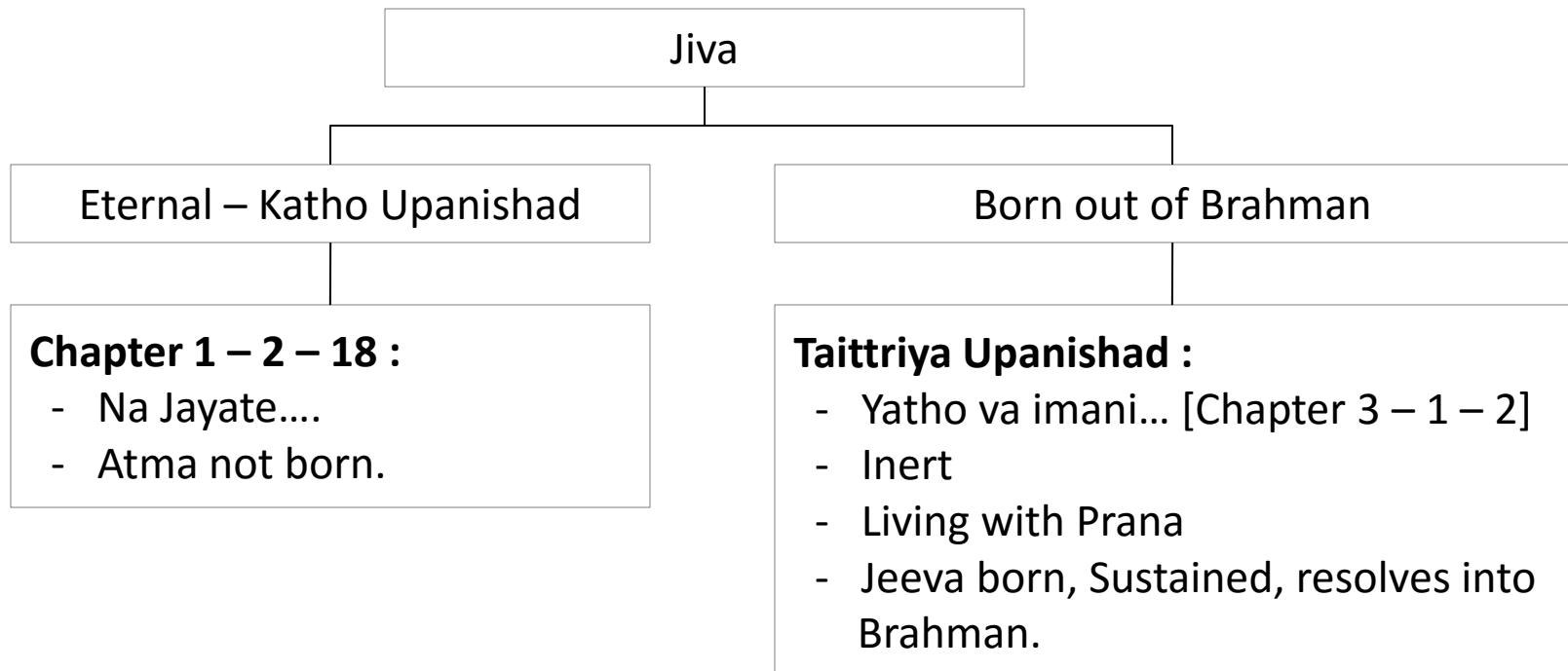
The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self. [III – K – 7]

- Jiva not product of Paramatma as he is eternal.
- What is their relationship?
- Abheda, Aikya Sambanda.

| 10 th Adhikaranam | 11 th Adhikaranam |
|------------------------------|------------------------------|
| Points 1 + 2 | Point 3 |

Purva Pakshi :

- Veda contradicts.



Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न वभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्व ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

**tagmhoveraca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥**

To him (Bhrigu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrigu) performed penance ; and after having done penance.... [3 – 1 – 2]

Eka Desi :

- Jeeva is really born.

Nature of Jiva

10th Adhikaranam

11th Adhikaranam

12th Adhikaranam

13th Adhikaranam

- Apparently born
- Nityam

- Nityam
- Eternal
- Really unborn

- Chaitanyam
- Consciousness

- Parimana
- “Dimention”

Introduction :**Mundak Upanishad :**

तदेतत् सत्यं यथा सुदीपात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथा उक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Jiva like spark born out of fire.

Chandogya Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तस्मो देवता अनेन
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

Seyam devataiksata hantahamimastisro devata anena
jivenatmananupravisy a namarupe vyakaravaniti ॥ 2 ॥

That god [existence] decided : Entering into these three deities [fire, water, and earth]; as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- Brahman alone called Jiva when functioning in body.

Eka Desi :**Jiva really born :**

- Eka Vigyanena....
- Vibaktivatu – distinct.

Vyasas answers in 11th Adhikaranam :

Vyasa :

- Permanent is unborn.

Gita :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

Katha Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न वभूव कश्चित् ।
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“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो
ब्रह्मः ; अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म
भवति य एवं वेदं ॥ २५ ॥

sa vā esa mahān aja ajātmā, ajaro amaro'mṛto'bhayo
brahma; abhayam vai brahma, abhayam hi vai brahma
bhavati ya evam veda ॥ 25 ॥

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

स वा पश्च महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य पश्चोऽन्तर्हृदय आकाशस्तस्मिन्छेते, सर्वस्य वशः
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो पश्चासाधुना कर्मणान्, पश्च सर्वेभवः ; पश्च
भूताधिपतिः, पश्च भूतपालः, पश्च सेतुर्धिधरण पश्चां लोका-
नामसंभेदाय ; तमेत वेदानुषवचनेन ब्राह्मणा विचिदिष्टन्ति
यज्ञेन दानेन तपस्याऽनाशकेन ; पतमेव विदित्वा मुनि-
र्भवति । पतमेव प्रवाजिनो लोकमिच्छन्तः प्रवजन्ति ।
एतद्द स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रेषणायाश्च विस्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
मिक्षाचर्यं चरन्ति ; या हेष पुत्रेषणा सा विस्तैषणा, या
विस्तैषणा सा लोकैषणा, उभे हेषे पश्चणे पश्च भवतः ।
स पश्च नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सञ्जयते, असितो न व्यथयते, न
रिष्यति; पतमु हैवैते न तरत इति—अतः पापमकरणमिति,
अतः कल्याणमकरणमिति ; उभे उ हैवैष पते तरति, नैनं
कृताहृते तपतः ॥ २२ ॥

sa vā esa mahān aja ātmā yo'yaṁ vijñānamayaḥ prāneṣu;
ya eso'ntar-hṛdaya ākāśaḥ tasmin̄ sete, sarvasya vaśi, sarvasyeśānaḥ,
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kāniyān.
esa sarveśvarāḥ, esa bhūtādhipatiḥ, esa bhūtapālaḥ. esa setur vidharaṇa
eśāṁ lokānām asambhedaḥ. tam etāṁ vedānuvacanena brāhmaṇā vividiṣanti,
yajñena, dānena, tapasānāśakena; etam eva viditvā munir bhavati, etam eva
pravṛājino lokam icchantaḥ pravrajanti. etaddha sma vai tat pūrve vidvāṁsaḥ
prajām na kāmayante: kiṁ prajayā kariṣyāmaḥ; yeśāṁ no'yam ātmāyaṁ loka iti.
te ha sma putraiṣāṇyāś ca vittaiṣāṇyāś ca lokaiṣāṇyāś ca vyuthāya, atha
bhikṣā-caryāṁ caranti; yā hy eva putraiṣāṇā sā vittaiṣāṇā, yā vittaiṣāṇā sā lokaiṣāṇā;
ubhe hy ete eṣāṇe eva bhavataḥ sa esa neti nety ātmā; agrhyah,
na hi gṛhyate; aśīryah, na hi śīryate; asaṅgah, na hi sajyate; asito na vyathate,
na riṣyati; etam u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaiṣa ete tarati, naināṁ kṛtākṛte tapataḥ. II 22 II

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

Shankara :

- Jiva not product of Brahman but identical to Brahman – Eka Vigyanam ok.
- Jiva = Name of Chaitanyam without individuality created by Body / Mind / Intellect.¹¹⁴⁹

Gita :

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभूतं च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गृहः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवले निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhotantaratma I
karmadhyaksah sarvabhotadhisah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Jivas birth not intrinsic – Auphadika Drishtya.

Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योदग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महदभूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु-
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रह्मीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhava-khilya udake prāsta udakam evānuviliyeta,
na hāsyo udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva,
evaṁ vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya samjñāsti,
iti are bravīmi, iti hovāca yājñavalkyaḥ II 12 II

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.

- Body is Reflected Medium.

Sutra 17 : [Topic 70 – Sutra 233]

नात्मा, अश्रुतेर्नित्यत्वाच्च ताभ्यः । Natma, asrutiernityatvat cha tabhyah ।

The individual soul is not (produced), (because) it is not (so) mentioned by the scriptures, and as it is eternal according to them (the Sruti texts). [II – III – 17]

- Very important topic of Brahma Sutra.
- Corollary of 10th Adhikaranam.
- Brahman produced body, mind, world for itself.
- Tad Aikshata, Tad Srishtva, Tad Eva Anupraveshtaha.
- Jiva unreal born, seemingly, figuratively born. Brahman itself is Jiva.
- Jiva is Nityaha is conclusion of 10th + 11th Adhikaranam.
- 10th – Jiva is apparently born.
- 11th – Jiva is really unborn.
- 3 stages – of Purva Pakshi / Eka / Siddantin from “Brahma Vidya Baranam” subcommentary on Shankara Bhashyam.
- Jiva is unborn because it is identical with unborn Brahman.

Purva Pakshi :

- There is contradiction w.r.t. Jivas origination.

Mundak Upanishad

Chapter 2 – 1 – 1 :

- Jiva born out of Paramatma like spark out of fire.

Chandogya Upanishad

Chapter 6 – 3 – 3 :

- Brahman alone called Jiva when functioning in Body.
- Tad Srishtva Tad Eva Anupraveshataha.
- Brahman alone creates body and enters.
- Paramatma alone is Jiva – producer actor himself.
- Nature of Paramatma and Jiva is identical, both unborn.

| Fire | Spark |
|---------------|---------------------------|
| Bright | Bright |
| Paramatma | Jivatma |
| Chetana Rupam | Chetanam, Bavaha = Jivaha |

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीपात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथा क्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Chandogya Upanishad :

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं
देवतेमास्तस्मो देवता अनेनैव जीवेनात्मनानुप्रविश्य
नामरूपे व्याकरोत् ३

Tasam trivrtam trivrtamekaikam karavaniti seyam
devatemastisro devata anenaiva jivenatmananupravisya
namarupe vyakarot ॥ 3 ॥

Sat [Existence] thought, I shall divide each of these three deities threefold. Then, having entered into these three deities as the individual self, he manifested himself as names and forms. [6 – 3 – 3]

Eka Desi :

- Jiva is really born.

2 Reasons :

a) Pratingya Hanihi :

- Only if you accept Jiva as product of Paramatma, Eka Vigyanena Sarva Vigyanam Bavati.

| Karanam | Karyam |
|-----------|-----------------|
| Vigyanena | Vigyanam Bavati |

- If Jiva not product, Vyavahara not possible. Hence everything is born out of Brahman.

b) Argument of 7th Sutra : Vibaktivatu

- Differentiated entity, unique, distinct is product, born.
- Akasha different from Vayu, Agni, Jalam, Prithvi – Distinct, subject to Birth.
- Every Jiva distinct individual with Jatakam, Vibaktatvat.
- Jiva is born, Akashavatu. Jiva is distinct entity different from Jada Prapancha and other Jivas, thumb impressions different.
- Vyasa's Answer in this Sutra.
- Jiva not born.
- Ashrute, no Sruti support, Jiva is eternal, according to Sruti.

Word Analysis :

a) Na Jayate :

- Atma is unborn.
- No Debate regarding Paramatmas Nityatvam.

b) Ashrute :

- No sruti support. What is permanent is unborn, no prior nonexistence.
- It was in the past, is in the present, will be in future.

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

- Birth only for one which did not exist in a particular time.

c) Tabyaha – Srutebyaha :

i) Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न वभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal, everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

ii) Katho Upanishad :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्टाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

- Purave.. Ajasya Avakra Chaitanyam.
- Jiva has body of 11 gates, is unborn, ruler within the body.

iii) Brihadaranyaka Upanishad :

स वा पश्च महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य पश्चोऽन्तर्हृदय आकाशस्तस्मिन्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो पश्चासाधुना कर्मणान् ; पश्च सर्वेश्वरः ; पश्च
भूताधिपतिः, पश्च भूतपालः, पश्च सेतुर्धिधरणं पश्चां लोका-
नामसंभेदाय ; तमेत वेदानुष्ठानेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपस्याऽनाशकेन ; पतमेव विवित्वा मुनि-
र्भवति । पतमेव प्रवाजिनो 'लोकमिच्छन्तः प्रवजन्ति ।
एतद्द स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रैषणायाश्च विस्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा विस्तैषणा, या
विस्तैषणा सा लोकैषणा, उमे ह्येते पश्चणे पश्च भवतः ।
स पश्च नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सञ्जयते, असितो न व्यथते, न
रिष्यति; पतमु हैवैते न तरत इति—अतः पापमकरणमिति,
अतः कल्याणमकरणमिति ; उमे उ हैवैष पते तरति, नैनं
कृताकृते तपतः ॥ २२ ॥

sa vā esa mahān aja ātmā yo'yaṁ vijñānamayaḥ prāneṣu;
ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśi, sarvasyeśānaḥ,
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kāniyān.
esa sarvēśvarāḥ, esa bhūtādhipatiḥ, esa bhūtāpālaḥ. esa setur vidharāṇa
eśāṁ lokānāṁ asambhedaṁ. tam etāṁ vedānuvacanena brāhmaṇā vividisaṇti,
yajñena, dānena, tapasānāśakena; etam eva viditvā munir bhavati, etam eva
pravṛajino lokam icchantāḥ pravrajanti. etaddha sma vai tat pūrve vidvāṁsaḥ
prajāṁ na kāmayante: kiṁ prajayā kariṣyāmaḥ; yeśāṁ no'yaṁ ātmāyaṁ loka iti.
te ha sma putraiṣaṇāyāś ca vittaiṣaṇāyāś ca lokaiṣaṇāyāś ca vyutthāya, atha
bhiksā-caryāṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
ubhe hy ete eṣaṇe eva bhavataḥ sa esa neti nety ātmā; agrhyah,
na hi grhyate; aśīryah, na hi śīryate; asaṅgah, na hi sajyate; asito na vyathate,
na riṣyati; etam u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaiṣa ete tarati, nainam kṛtākṛte tapataḥ. II 22 II

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

iii) Brihadaranyaka Upanishad :

स वा एष महान् ज आत्माजरोऽमरोऽमृतोऽभयो
ब्रह्मः ; अभयं वै ब्रह्मः ; अभयं हि वै ब्रह्म
भवति य एवं वेदं ॥ २५ ॥

sa vā esa mahān aja ajātmā, ajaro amaro'mṛto'bhayo
brahma; abhayam̄ vai brahma, abhayam̄ hi vai brahma
bhavati ya evam̄ veda II 25 II

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

Eka Desi Refutation :

i) Jiva born, product Karyam, only then Eka Vigyanena Sarva Vigyanam.

Shankara :

- Jiva not product but identical to Brahman.
- World = Product of Brahman.
- Brahman Vigyanena, Jagat Vigyanam.
- Jiva identical to Brahman, need not count separately.
- Brahman Vigyanam Eva Jiva Vigyanam.
- Natu Brahman Vigyanena Jiva Vigyanam.
- Need not know Jiva through Brahman.
- Knowing Brahman itself is knowing Jiva.
- No Pratingya hanihi.

ii) Jiva has to be born because it is distinct entity, has own Jatakam.

Shankara :

- Jivas distinctions not intrinsic, superficial, caused by container body.
- Individual body, mind, intellect, Karma distinct.
- Jiva = Name of Chaitanyam without individuality.
- No Male, Female, Fat, Lean, Ignorant, Knowledgeable, Papa, Punya, Brahmana, Shudra Chaitanyam.
- Why can't everybody do all karmas or same karma?
- Chaitanyam – Akarta, can't do Karma.
- Body has Karma, Ashrama Dharma for Anatma Body.
- Sharira differences exist. Hence all can't do all Karmas.
- Atma Drishtya - Bheda Karma Nasti.
- Differences in terms of properties exist but Chaitanyam has no properties.
- Chaitanyam not located in space but space located in Chaitanyam.
- Chaitanya has no numeral (1st or 2nd) property or spatial or temporal property.
- No Vibaktatvam in Chaitanyam.
- We Superimpose differences in properties of Body / Mind container on Chaitanyam, on the content Chaitanyam.

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गृहः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabutantaratma ।
karmadhyaksah sarvabutadhisah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Chaitanyam is Apaurusheya Vishaya, Nirgunam, Sarvayapi, Sarvabutantaratma, ekaha, Sakshi, can't be differentiated.

Gita :

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

- Seemingly differentiated, Ghatakashavatu.
- Akasha one, seemingly plural.

Purva Pakshi :

- Jiva – Spark, born, how Nitya, Sarvagataha?

Shankara :

- Jivas birth not intrinsic.
- Birth w.r.t. body secondary.
- Auphadika Drishtya, Natu Vastavikam.

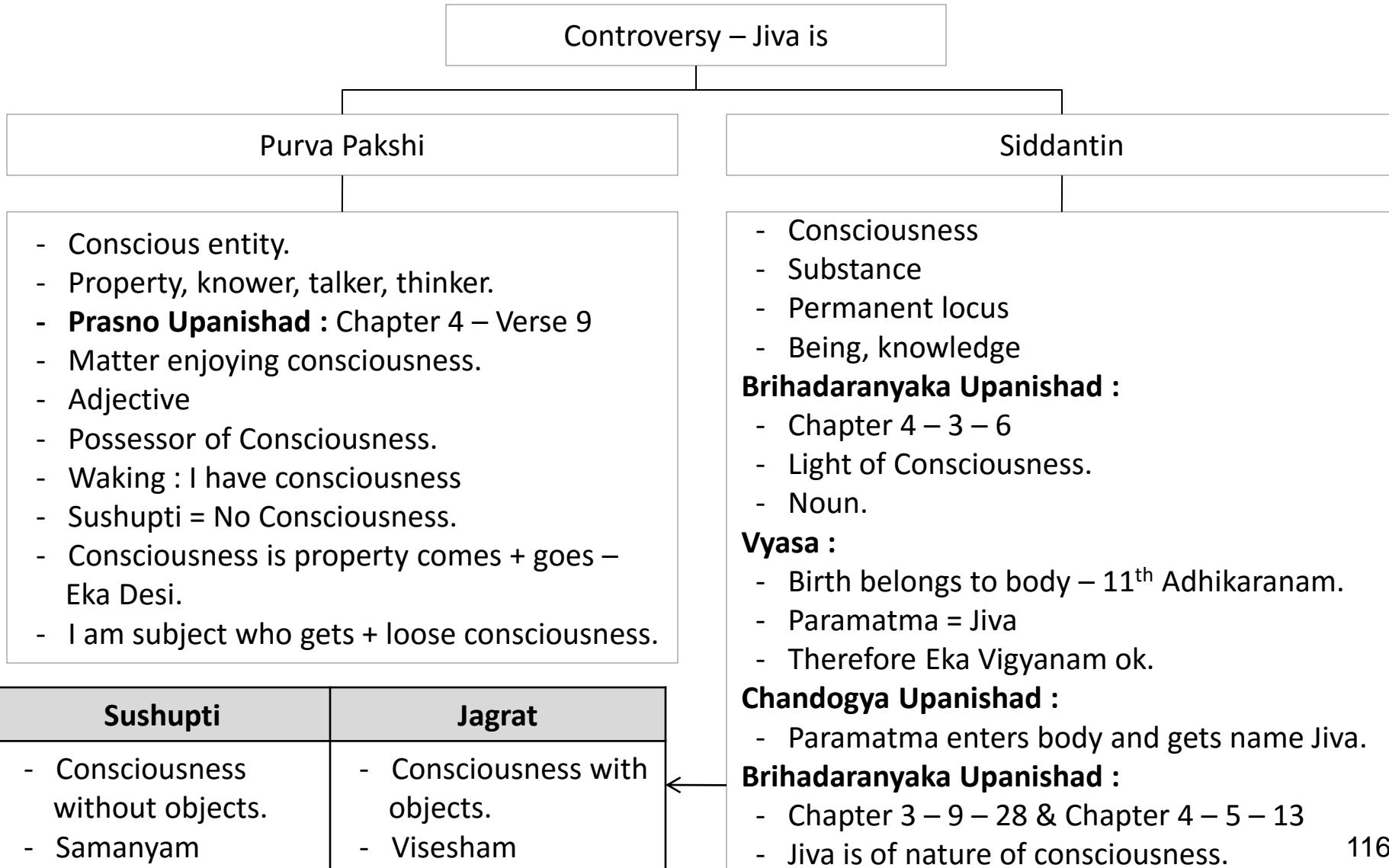
- All because of life called Chaitanyam, transactions come.
- What has come is transacting consciousness.
- Once body dies, consciousness seems to have gone.

Conclusion of Adhikaranam 10 & 11 :

- Jiva is Nityaha, eternal.

Jnadhikaranam

- Most important Adhikaranam in Brahma Sutra, most unique aspect of Vedanta – awareness principle, Aikyam.



Prasno Upanishad :

एष हि द्रष्टा स्प्रष्टा श्रोता ग्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

Brihadaranyaka Upanishad :

जात पव ; न, जायते, कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,
तिष्ठमानस्य तद्विद् इति ॥ ७ ॥ २८ ॥

jāta eva na jāyate, konvenam janayet punah;
vijñānam ānandam brahma, rātir dātuḥ parāyanam,
tiṣṭhamānasya tadvidāḥ ॥ 7 ॥ 28 ॥

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [III – IX – 28 (7)]

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रक्षानघन एव ;
पतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुषिनश्यति, न प्रेत्य
संशास्तीत्यरे ब्रह्मीमीति होघाच याहवलक्ष्यः ॥ १३ ॥

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]

Example to detect light

Manifest

- Objects required.
- Jagrat
- Vachyarthा
- Can say I am Conscious because sense objects and mind available.
- Battery inserted.
- Aupadhi Drishtya.

Unmanifest

- Pervades hall.
- Not recognisable, exists, not evident in Sushupti.
- Go beyond atmosphere no Day / Night
- Lakshyarthा
- Sleep instruments made aware by consciousness.

Dakshinamurthy Stotram :

- If Atma is connected it can't be separated, eternal.
- Union and separation of Body / Mind / Intellect with Atma can't be explained.
- Nirupadhi Drishtya, Svarupa Drishtya = Jiva minus container, not knower.
- Jiva is consciousness itself.
- Seemingly entrapped in matter.
- Jnana Svarupa, noun.
- Not conscious entity, knower, with temporary consciousness.



- Rahugrastha.... [Verse 6]
- Consciousness not arriving, departing.
- Atma and mind detached.
- Battery remove.
- Atma can't get associated with anything.
- Samyoga requires Sa Avayavam.
- Atma partless, formless can't have association with body, mind, instruments.

Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[*a-I*]ndu-Sadrsho Maayaa-Sama-[*A*]acchaadanaat
San-Maatrah Karanno[*a-U*]pasangharannato Yo(*a-A*)bhut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

Shankara :

1st :

- Establishes consciousness does not go away in Sushupti, it is existent without object.

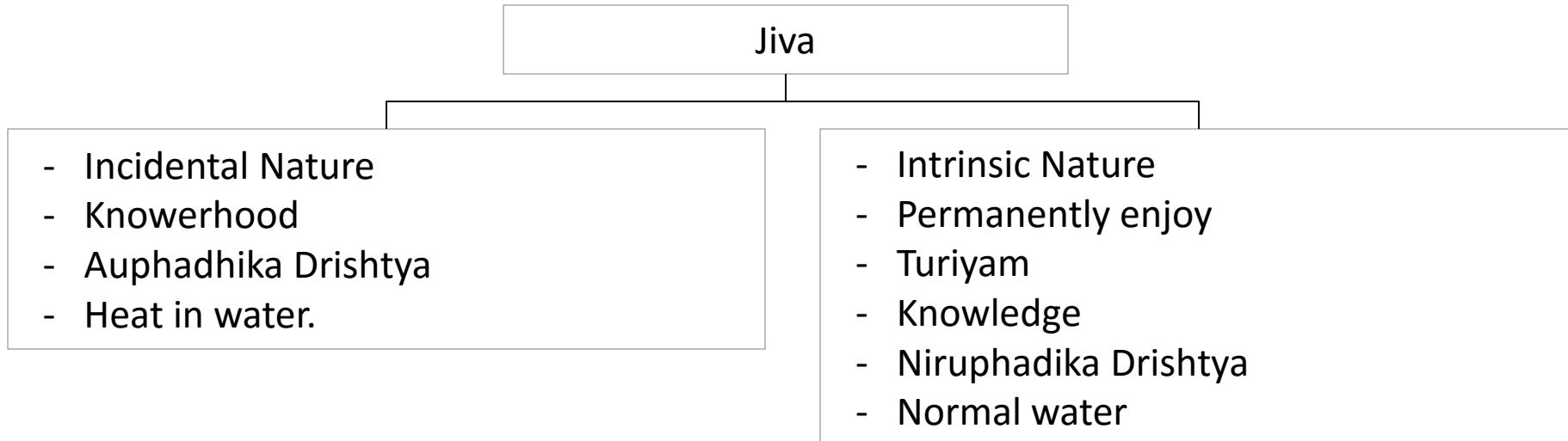
2nd :

- Samanya / Visesha Chaitanyam.
- Subjective / Objective Consciousness.

Example :

- Surya Prakasha – Vyakta / Avyakta.

- When mind is active, it becomes capable of producing thoughts, becomes knower, seer, taster...
- w.r.t. Vritti Jnanam, I am temporarily called knower.



Jnadhikaranam - One Sutra

Sutra 18 : [Topic 72 – Sutra 234]

ज्ञोऽत एव ।

Jno'ta eva ।

For this very reason (viz., that it is not created), (the individual soul is) intelligence (itself). [II – III – 18]

- Most important Adhikaranam in Vedas.
- Jivas Nature = Consciousness, Awareness.
- Most unique aspect of Vedanta.
- Nitya Svarupam → 10th and 11th Adhikaranam
- Chaitanya Svarupam → 12th Adhikaranam.
- Jiva = Brahman = Chaitanyam is the Aikyam.

Controversy :

- Jiva is Jnanam or Jnata.
- Jiva is Consciousness, knowledge or knower?
- Conscious entity or consciousness itself, subtle difference.

Difference

Brihadaranyaka Upanishad

Chapter 4 – 3 – 6 :

- Atma is light of Consciousness.
- Independent, permanent locus.

- Dependent property, function of matter rises and ends.
- Jiva is locus of temporary talking. Not talking all the time.

Prasno Upanishad

Chapter 4 – Verse 9 :

- Talker, knower, substance, person.
- Srota, Drashta, Manta, Vigyanata Purushaha.
- Locus of Talking function, eating, walking.
- Dependent.
- Permanent locus.
- Adjective, function.
- Science - Function of Brain, nerves.
- Brain – Fleshy matter.

Consciousness arrives at Birth and ends in Death.

Brihadaranyaka Upanishad :

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते,
शान्तेऽग्नौ, शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इति ;
आत्मैवास्य ज्योतिर्भूतीति, आत्मनैवायं ज्योतिषास्ते
पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥

astam ita āditye, yājñavalkya, candramasy astam ite,
śānte agnau, śāntāyām vāci, kim-jyotir evāyam puruṣa iti.
ātmaivāsyā jyotir bhavati, ātmanaivāyam jyotiṣāste,
palyayate, karma karute, vipalyeti iti ॥ 6 ॥

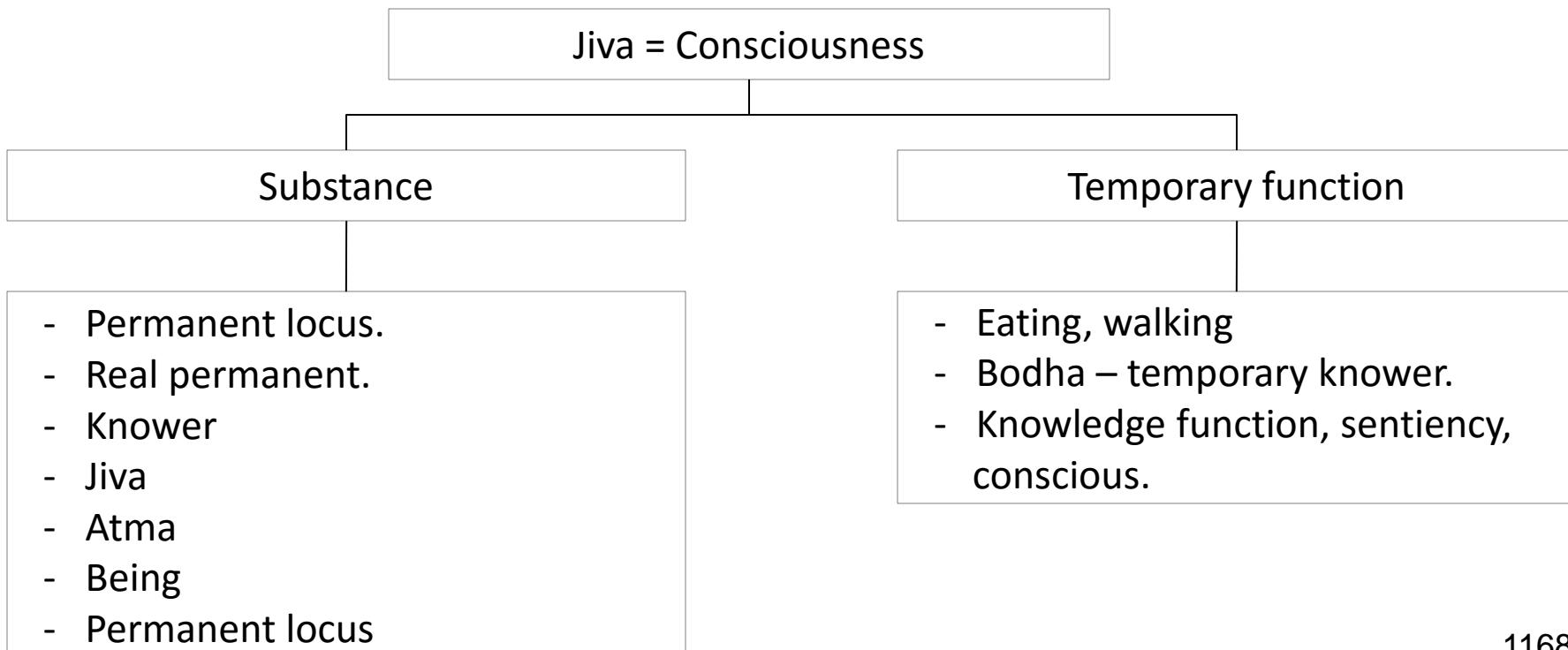
When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man? The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. Just so, Yajnavalkya. [IV – III – 6]

Prasno Upanishad :

एष हि द्रष्टा स्प्रष्टा श्रोता ग्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]



Purva Pakshi :

- Jivatma by himself is unconsciousness Jada, matter. Knowing function comes and goes.
- Close mouth – Not talker.
- Stop walking – Not walker.
- Knower – When conscious of world.
- Not knower – When knowing function stops.
- I am unconscious of world = Jada Svarupa.
- Knower reveals Jada Jivatma with temporary consciousness.
- Jiva = Jadaha.
- Chaitanyam is Jiva Gunaha according to Prasno Upanishad is Purva Pakshi view.

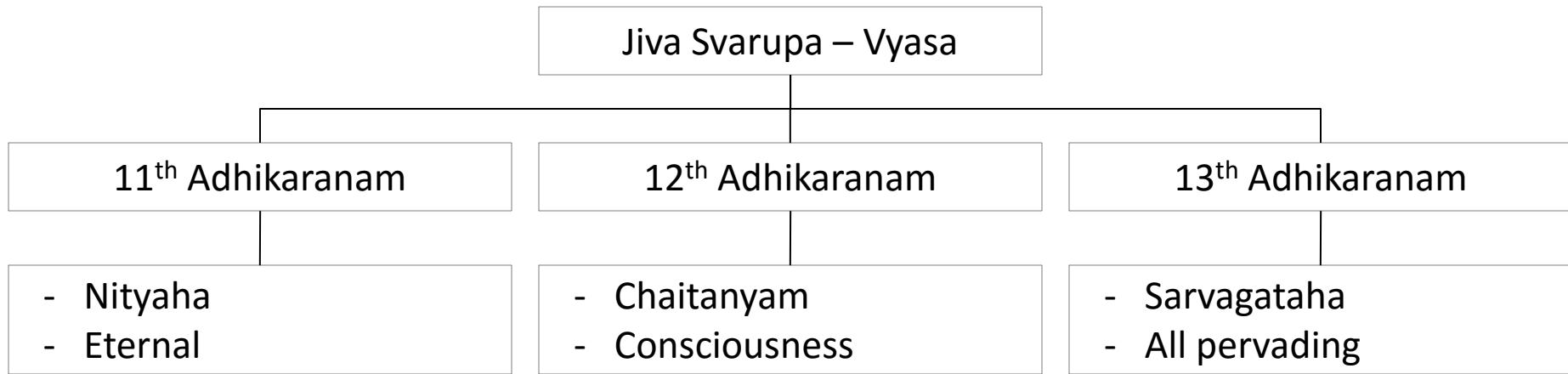
What is Nature of Jiva

- Permanently consciousness.
- Atma, Noun
- Substance itself.
- Chaitanya Svarupa

- Matter enjoying consciousness as temporary property, locus.
- Nyaya / Purva Pakshi.
- Adjective

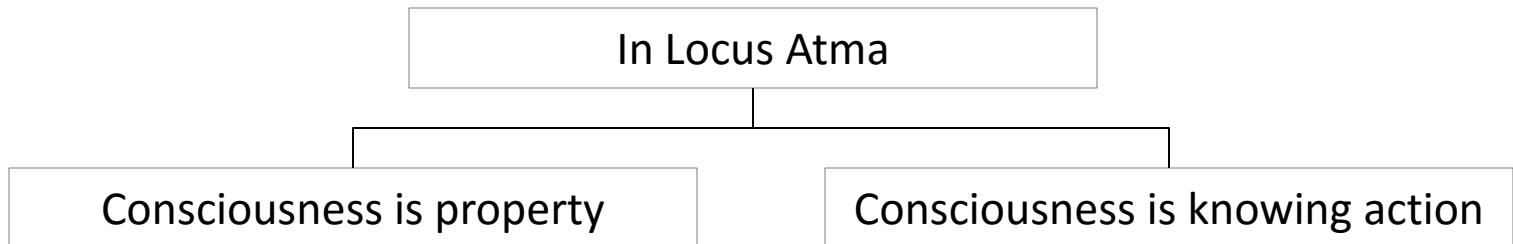
- Purva Pakshi seems to say both.

- What is relationship between me and consciousness, sentiency, knowing function?

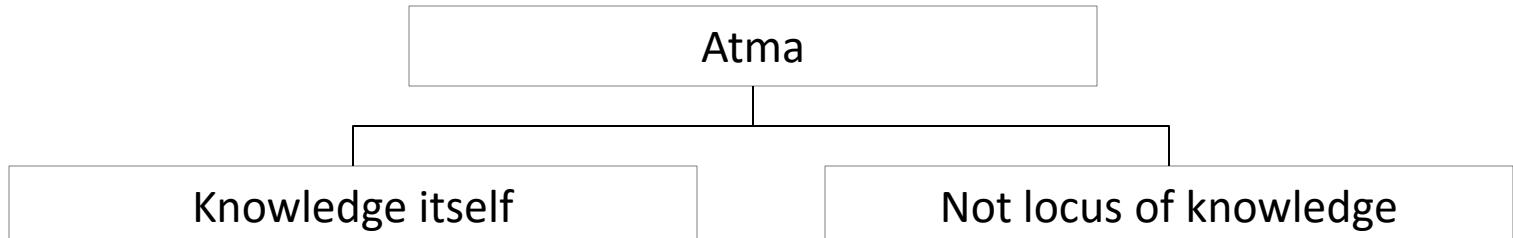


- Whether you define consciousness as knower or conscious entity, in both Atma becomes locus of knowing action and locus of consciousness as property.

1st Idea :



2nd Idea :



- Atma is defined as consciousness itself.

Purva Pakshi :

- Sruti Vague, Apramanam.
- Jiva = Srota, Manta, Drishta (Knower).
- Jiva = Jyotisham Tat Jyotihi (Knowledge).

Sankhya / Yoga / Veiseshika :

- Atma is not knower. It is knowledge. It is not a conscious substance but consciousness itself.

Sankhya :

- Consciousness is knowledge, not action of Atma, not property of Atma.
- Vedanta Agrees, not a Guna, but substance itself.

Nyaya :

- Knowledge, consciousness not Atma but action of Atma, Kriya.

Veiseshika :

- Consciousness is Guna, property.

| Sankhya / Yoga | Nyaya | Veiseshika |
|--------------------------|-------------------------------------|---|
| - Atma is Consciousness. | - Atma has action of Consciousness. | - Atma has Guna, property of Consciousness. |

- Vedanta closer to Sankhya, yoga not Nyaya, Veiseshikas.

- Nyaya Veiseshikas closer to science.
- Atma is matter, like Brain, inert like Akasha, Agni, Apaha.... Nava Divyani.
- Atma and mind produce Consciousness, as emergent property, not substance, not eternal.
- Consciousness can exist independently. Needs substance.

Science :

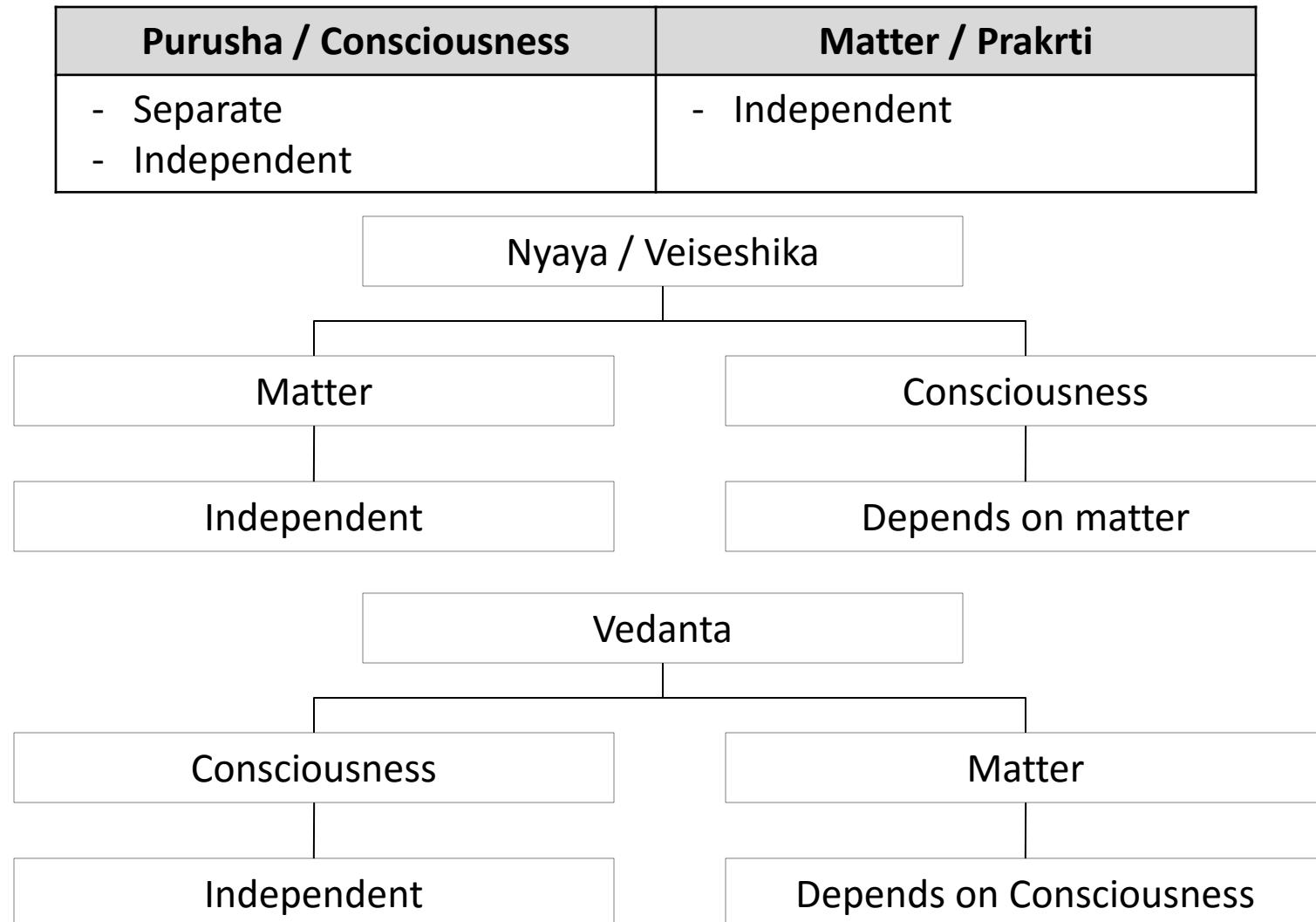
- Consciousness is electrical phenomena in Brain.

| Electrical Phenomenon is there | Electrical Phenomenon is not there |
|--------------------------------|------------------------------------|
| You are Atma | You as Atma are not there |

| Vedanta | Nyaya Veiseshikas | Nyaya |
|---|--|---|
| <ul style="list-style-type: none"> - Consciousness is independent substance. - Matter depends on consciousness for existence. | <ul style="list-style-type: none"> - Consciousness depends on some matter. - 2 Dravyams : <ul style="list-style-type: none"> i) Atma ii) Manaha - Consciousness is Guna depends on marriage of 2 Dravyams. | <ul style="list-style-type: none"> - Consciousness sits on Atma not in mind. - Consciousness is attribute of inert substance called Atma, temporary property like in science. |

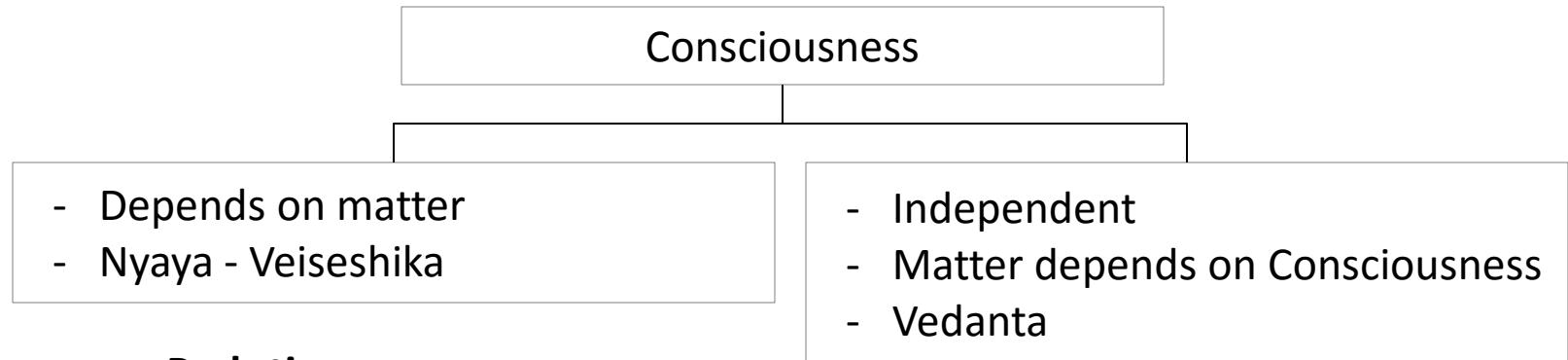
Sankhya / Yoga :

- Consciousness, Purusha not property.
- Purusha exists independent of Prakrti, matter.



Final Confusion :

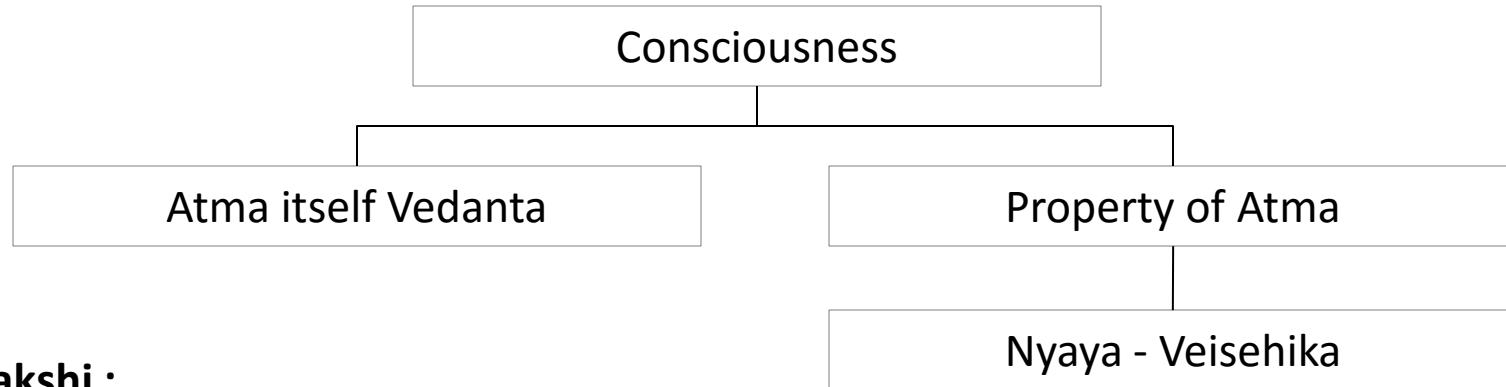
a)



Consciousness + Prakrti :

- Both Independent, S�atantram.
- Sankhya / Yoga.

b)



Purva Pakshi :

- Give up Sruti – highly confusing!

Eka Desi :

i) Jivatma :

- Not knower but consciousness itself, but Ashraya, locus of consciousness.

Prasno Upanishad :

एष हि द्रष्टा स्प्रष्टा श्रोता ग्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghrataa rasayitaa mantaa
boddhaa kartaa vijnanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

- Possessor of consciousness not consciousness itself.

ii) Sushupti Anubava :

- Person continues to exist without being conscious of anything.

| Waking | Sleep |
|--|---|
| <ul style="list-style-type: none">- I exist- Conscious of myself and surrounding.- Aware of myself.- I have consciousness | <ul style="list-style-type: none">- I exist- I am without consciousness of myself and surrounding.- I am not aware of myself.- I don't have consciousness.- If I had consciousness. I would be aware of myself and surrounding.- Coma : Person exists, faculty – property of consciousness has gone. Later gone consciousness comes back. |

- Consciousness subject to arrival and departure.
- Proved by Sruti and Anubava.
- I am subject who gets consciousness and loose consciousness. I am not consciousness itself.
- General introduction over.
- Introduction of this sutra.

Siddantins answer :

- Atma is Chaitanya Svarupa only, Vigyana, Jnana Svarupa only, Consciousness, not possessor of consciousness.

What is logic?

i) Sruti :

- Previous Adhikaranam – Jiva is not born.
- Birth belongs to Upadhi – body alone born.
- Jiva in its true nature never born, not product of Paramatma.
- How Eka Vigyanena Sarva Vigyanam Bavati?
- If Jiva not a product, by Paramatma Jnanam, Jiva Jnanam can't come.
- Even though Jiva not product of Paramatma, Paramatma is Jiva.

| Paramatma | Jiva |
|-----------|--------|
| Unborn | Unborn |

- Because of their similar nature, Paramatma and Jivatma identical.
- Sruti – Chandogyo Upanishad.
- Having entered Sharira Griham, Paramatma got name of Jiva within Body.
- Person enters office, becomes Prime Minister, or school becomes teacher. At home not teacher.
- Person not different. Only Auphadika Nama Dhyeyam.
- New name from Sharira Drishtya.
- Paramatma = Jiva.
- Jiva = Paramatma.

Kaivalyo Upanishad :

- Tat Tvam Eva, Tvam Eva Tat.
- Nature identical.

Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahma vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Paramatma = Satyam, Jnanam, Anantham Brahma.

- Jiva not knower but knowledge itself, Vigyanam Anandam Brahma, Pragyanam Brahma.

3 Points

(a)

(b)

(c)

Brahman is Jnana Svarupa

Jiva identical with Brahman

Jiva is Jnana Svarupa

- Consciousness is not property but my very nature itself.

Introduction to Vedanta :

- Consciousness not part, product, property of Body.
- Consciousness is independent entity which pervades and illuminates body.
- Consciousness not limited by dimensions of the body.
- Consciousness survives even after fall of body.

- Learn to identify with that consciousness as myself.

| Wrong Notion | Correct Notion |
|---|---|
| <ul style="list-style-type: none"> - Body has consciousness. - I am body. | <ul style="list-style-type: none"> - I am consciousness - I have body - I am pervading this incidental body. |

- All 4 principles based on Jnanadikaranam.

Word Analysis :

a) Ata Eva :

- Because of very reason only, Jiva not born out of Brahman.

Brihadaranyaka Upanishad :

जात एव ; न, जायते, कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दर्तुः परायणम् ,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥

jāta eva na jāyate, konvenam janayet punaḥ;
vijñānam ānandam brahma, rātir dātuḥ parāyanam,
tiṣṭhamānasya tadvidāḥ ॥ 7 ॥ 28 ॥

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [III – IX – 28 (7)]

b) Jnahaha :

- Jiva Atma is of the nature of Consciousness.

Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रक्षानघन एव ;
पतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य
संज्ञास्तीत्यरे ब्रह्मीमीति होषाव याहवलक्ष्यः ॥ १३ ॥

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]

Anubuti Prakasham :

- Yatha Sarvagya Yad eva.
- Jnana Svarupa – Bava Vitpatti.

Negation of Eka Desi :

a) Atma is Jnana Ashraya :

- Atma has consciousness as property.
- Atma gets consciousness in Jagrat, loses consciousness in Sushupti.

Shankara :

- In Sushupti Chaitanyam is there. How come I don't experience Chaitanyam?
- I feel I am Jadaha. I am Consciousness.
- Only when consciousness is associated with objects, objective consciousness becomes very evidently known.
- Objective consciousness alone becomes evidently known.

| Visesha Chaitanyam | Samanya Chaitanyam |
|---|--|
| <ul style="list-style-type: none">a) Objective consciousness becomes evident.b) Consciousness and objects presentc) Have Ghata Jnanam, Visesha Jnanam with Vyakta Chaitanyam. | <ul style="list-style-type: none">a) Objectless Consciousness, awareness is not evident, known, but it exists.b) Consciousness not absent, but objects are absent.c) Samanya Chaitanyam not associated with any object including my body, mind, Prana.<ul style="list-style-type: none">- It becomes Avyakta Chaitanyam- Atma is Asangaha, Nirvikaraha, Satyaha Niravayavayaha. |

Sunlight

Vyaktam

- To detect sunlight, illuminated object required.
- To recognise sunlight as illuminator, objects required.
- In illuminated hand, illuminator light appreciated.
- Illuminated object = Abivyanjatha Vastu.
- Hand depends on sunlight for illumination.
- Objects depends upon consciousness for their illumination.
- Object called Abivyanjatha Padartha.
- Within atmosphere dust particles reflect sunlight, daylight bright.

Avyaktam

- Pervades all over hall.
- Sarvatra Aapnoti
- Illuminator between 2 objects, 2 hands not evident but not recognisable.
- Sunlight is there but not Uktam, not evident, not because of absence of light but because of Abhivyanjatha Abava.
- Light depends on Hand not for illumination but to detect the light and appreciation.
- Consciousness depends on medium or objects for its detection or manifestation.
- In Sushupti, Abivyanjatha Padartha are not there
- Consciousness is in undetected form like diffused sunlight which is never detected.
- Darkness in day time when you go beyond atmosphere.
- Day + night become one.
- Sunlight is there but can't be detected. All over only darkness.
- In sleep consciousness is there but object is not there.

- That consciousness is Atma.
Sruti : Brihadaranyaka Upanishad

- 4 – 3 – 14
- Yadav Tanna Pashyati, Anupasyati.
- At no time Atma loses Consciousness because Atma is consciousness.

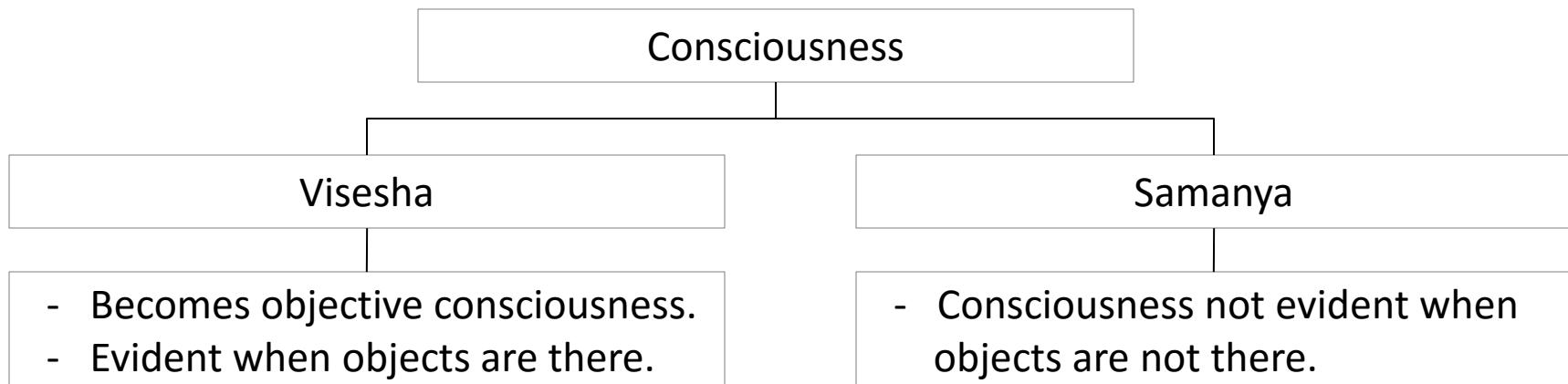


थाराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति ।
 तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति
 यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश
 पवास्यैष इति ; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति ;
 अन्नायं पुरुषः स्ययं ज्योतिर्भवति ; सोऽहं भगवते सहस्रं
 ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmam asya paśyanti, na tam paśyati kas cana: iti.
 tam nāyatam bodhayed ity āhuḥ; durbhiṣajyam hāsmai
 bhavati, yam eṣa na pratipadyate. atho khalv āhuḥ,
 jāgarita-deśa evāsyaiṣah; yāni hi eva jāgrat paśyati,
 tāni sputa iti. atrāyam puruṣaḥ svayam-jyotir bhavati.
 so'ham bhagavate sahasram dadāmi;
 ata ūrdhvam vimokṣāya brūhīti ॥ 14 ॥

Everybody sees his sport, but nobody sees him. They say, Do not wake him up suddenly. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. I give you a thousand (cows), sir. Please instruct me further about liberation.
 [IV – III – 14]

What Happens?



तदेते श्लोका भवन्ति ।
 स्वप्ने न शारीरम भिप्रहत्या-
 सुप्तः सुस्तान भिचाकशीति
 शुक्रमादाय पुनरैति स्थानं
 हिरण्मयः पुरुष पक्षहंसः ॥ ११ ॥

tad ete ślokā bhavanti:
 svapnena śarīram abhiprahatyāsuptah
 suptān abhicākasīti;
 śukram ādāya punar aiti sthānam,
 hiraṇmayah puruṣa eka-haṁsaḥ ॥ 11 ॥

Regarding this there are the following verses : The radiant infinite being (Purusa) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state. [IV – III – 11]

- In Sushupti, Atma not loosing consciousness. Atma is illumining sleeping instruments – Jnana Indriyas, Karma Indriyas, Antah Karanam.
- Sleeping means not functioning.
- Non functioning instruments illumined by ever awake consciousness, ever conscious Atma.
- In sleep, I am not able to say, I am conscious. Mind and sense organs are sleeping.
- To say I am conscious, you need function of mind and sense organs.
- To be conscious, Atma does not require any organs but to say I am conscious, Atma requires mouth.
- To think, I am conscious, Atma requires mind instrument with a thought.
- In Sushupti also, Atma is conscious.

Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

- Non functioning body, mind, intellect, instrument illumined by Atma in Jagrat and claim that they are functioning.
- To say, they were not functioning, Karanams required.
- In Sushupti, consciousness is there. It is not arriving, departing property.

Nyaya Veiseshika Refutation :

- Consciousness is property generated by Jada Mind + Atma when they combine.
- In Sushupti Atma and mind are detached. You become inert.
- In Jagrat become conscious.

Example :

- Battery light, put battery, light comes, night – remove battery.
- In Jagrat, Samyoga, Atma-manaha Chaitanya Utpatti.
- In Sushupti, Atma-manaha Viyoga, Chaitanya Nashanam.

2 Arguments :

a) Atma – all pervading like space, Niravayava, Sarvagataha according to Sankhya – Nyaya – Veiseshika.

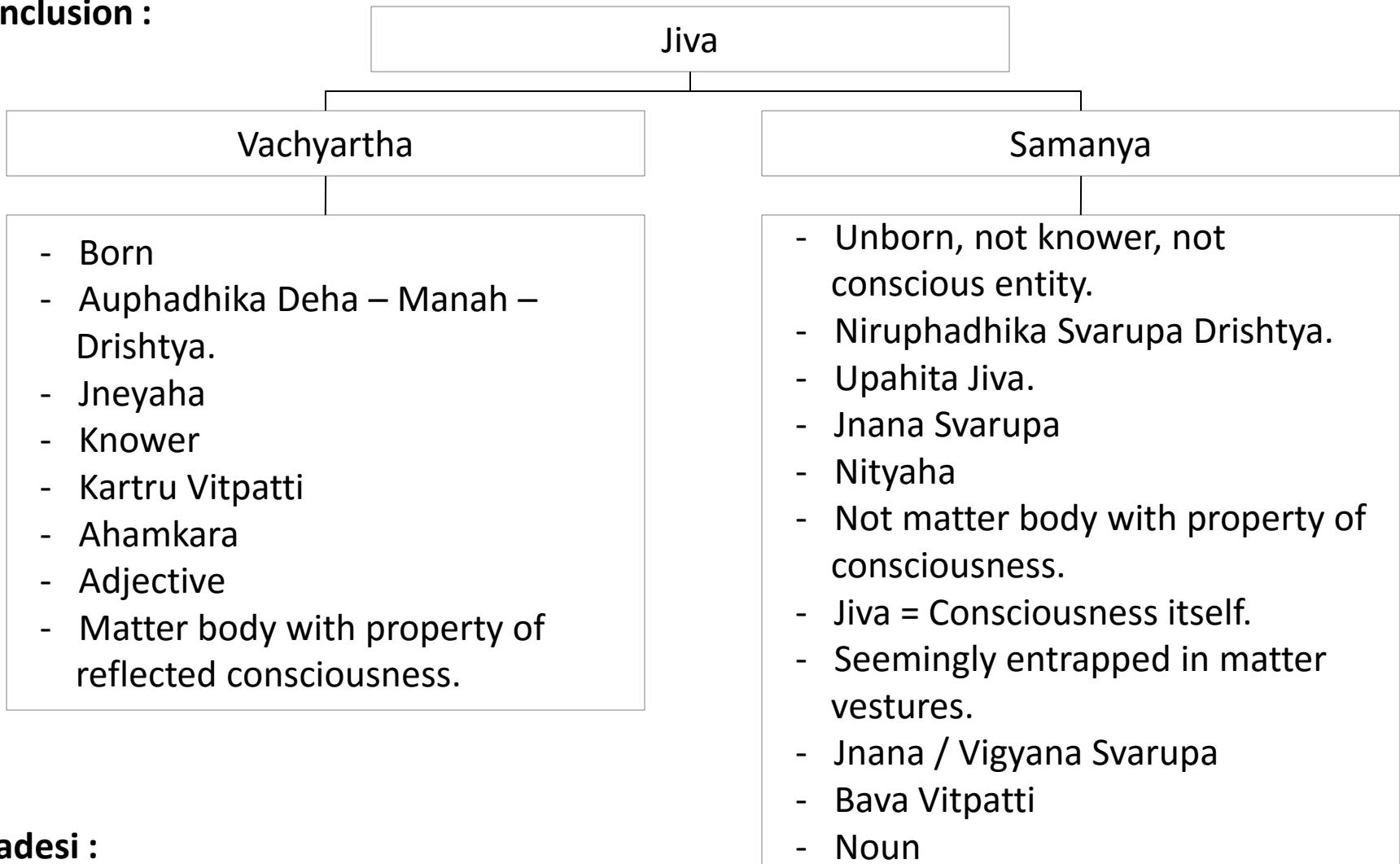
Shankara :

- How can Atma get associated with Anything?
- Association requires tangibility and form.
- Samyoga requires Savayavatvam space can't be associated with anything. If so, can cut and bring home.
- Niravayava – can't have Samyoga Bava.
- Atma, partless, formless, can't have association with body, mind instruments.

b) Tushyantika Durjana Nyaya :

- If you assume it is connected, it can't be separated.
- Atma is all pervading, it can't get separated with anything at anytime.
- Union – can't be explained – Niravayatvat.
- Separation – can't be explained – Sarvagatvat.
- Union and separation – absurd theory, conscious being born out of that is absurd.

Conclusion :



Ekadesi :

- Jiva temporary consciousness which can know. (Shankara – Reflected conscious + mind).
- When temporary consciousness comes, Jiva is knower.
- When temporary consciousness goes, Jiva is nonknower as experienced in Sushupti Avastha.

Shankara :

- First establishes, in deep sleep, consciousness does not go away.
- Consciousness is existent, not associated with any object.

| Objective Consciousness | Subjective Consciousness |
|---|---|
| <ul style="list-style-type: none">- Visesha Chaitanyam- Conditioned by Objects.- Conscious of Pot, Man, truck, day, night, world.- Conditioned by objects.- Waking + dream.- Evident, Vyaktam. | <ul style="list-style-type: none">- Samanya Chaitanyam.- Sushupti- Visesha Chaitanyam replaced by Samanya Chaitanyam.- Avyaktam, nonevident. |

Example :

- Sunlight pervades hall. Where sunlight is there, sunlight falls and Surya Prakasha is Vyakta.
- Between 2 objects, Sunlight is there but Avyakta Surya Prakasha.
- Hand – is Abivyanjaka Padartha.

Jagrat and Svapna :

- Abivyanjaka Padartha Satvat, Chaitanyam Vyakta Vartate.

Sushupti :

- Abivyanjaka Padartha, Padartha, Chaitanyam Vartate.
- Don't loose consciousness in Sushupti, coma, Nirvikalpaka Samadhi.

- In all 3, Avyakta Chaitanyam Vartate.
- Atma is not knower with temporary consciousness but Consciousness itself.
- How Upanishad declares Jiva is knower?

Prasno Upanishad :

- Eshe Chit – Drashta, Manta, Rasaivita, Vijnata, indicates knowerhood.

Shankara :

- Jiva by itself is only conscious principle.
- When mind becomes active, mind is capable of entertaining thoughts. It becomes particular knowledge.
- With reference to Vritti Jnanam, I am temporarily called knower Aupadhiha Drishtya, Dharma, Jnatrutmam, knowerhood is incidental.

| Consciousness | Knowerhood / Jnatrutmam |
|--|--|
| <ul style="list-style-type: none"> - Intrinsic nature I permanently enjoy. - Nature of Jiva is Consciousness, Turiyam, Chaitanyam, not temporary knower. | <ul style="list-style-type: none"> - Consciousness in 3 Avasthas. - Incidental nature. - Whatever comes and goes. - Jagrat, Svapna with Kanchukam of Manaha, Deha Abhimana. - I become knower. - Jnatrutmam Manaha Eva Dharma, Natu Jiva. - Sruti Vakyam deal with incidental nature. |

Purva Pakshi :

- Sruti Contradicting Jiva.
- Is Jiva knower or knowledge?
- Is Jiva adjective consciousness or knower noun?

Vyasa :

2 Statements

Intrinsic Nature

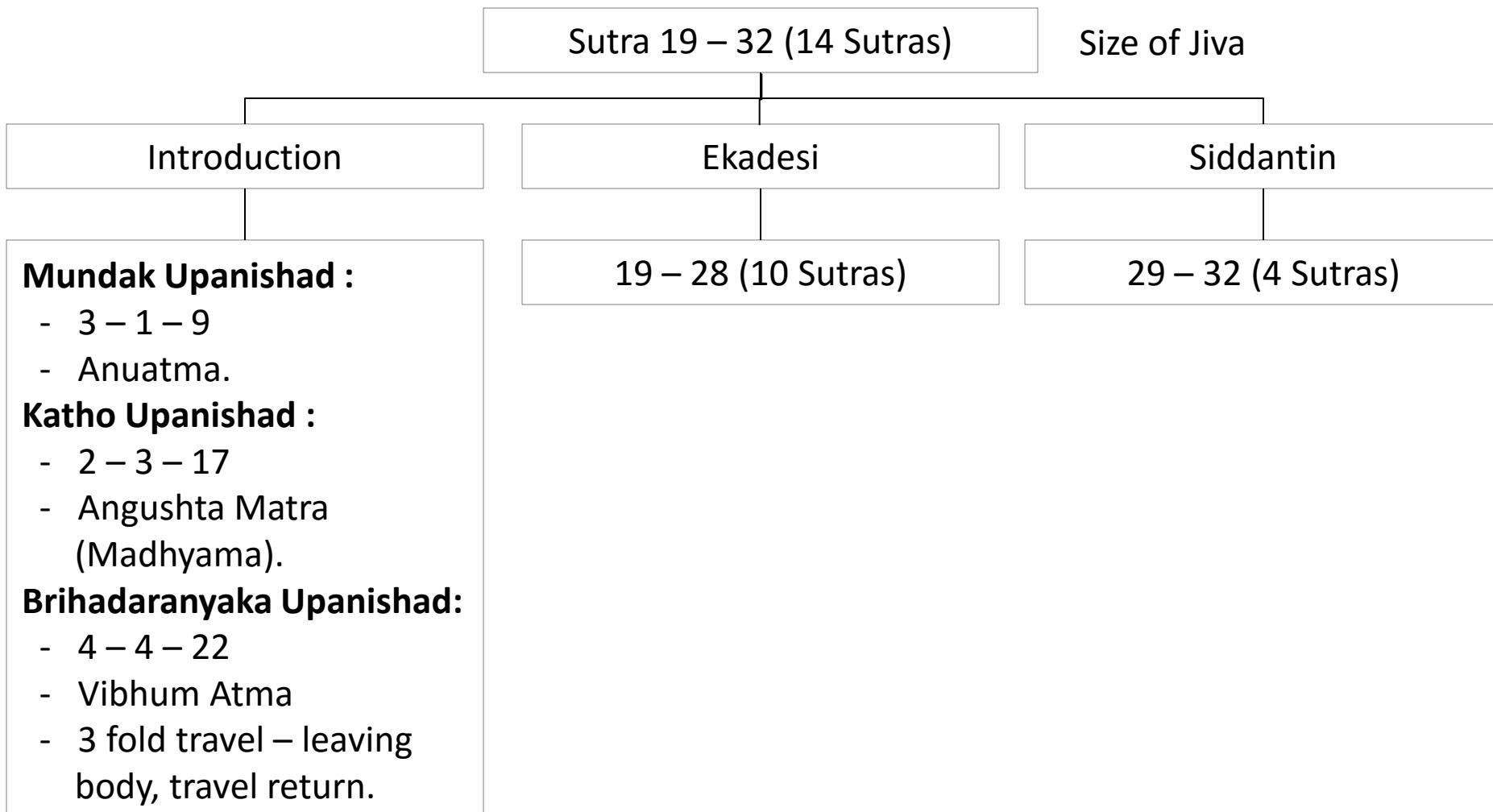
Incidental Nature

- Water is cold.
- Jiva is Consciousness
- Svarupa Dharma Drishtya.

- Water is hot
- Jiva is knower, Jnata.
- Auphadika Dharma Drishtya.
- Manaha Sambandanat.

- Sruti does not contradict.

Utkrantigatyadadhikaranam



Sutra 19 :

Brihadaranyaka Upanishad :

- 4 – 4 – 22
- Gathi & Agathi (Going + coming).
- Anu – not Vibhum.



Sutra 20 :

- Departure means going beyond Raaga Dvesha.
- Transcending without movement.
- Jagrat – Heart to Golakam Sushupti – Golakam to heart.
- Not Vibhum.



Sutra 21 :

Brihadaranyaka Upanishad :

- 4 – 4 – 22 & 25

Gita :

- Chapter 2 – Verse 12 to 25
- Vibhum
- Mahan means Paramatma
- Context different.

Sutra 22 :

Mundak Upanishad :

- 3 – 1 – 9

Katho Upanishad :

- 1 – 2 – 7 & 8
- Anu

Sutra 25 : Shankara

Example :

| | |
|--|---|
| <ul style="list-style-type: none"> - <u>Agent</u> - Lamp / Deepa - Alpa Ashraya | <ul style="list-style-type: none"> - <u>Action</u> - Radiance - Vyapi, pervasive |
|--|---|



Sutra 26 :

- Property can't be separated from substance.
- Colour of cloth and cloth – one locus.
- Guna, Karma, Jati, Visesha not separate from Dravyam.

Sutra 23 - 26

Measurement of Jiva



Sutra 23 :

- Chandanam – on head cools whole body.



Sutra 24 :

Prasno Upanishad :

- Chapter 3 – Verse 6

Brihadaranyaka Upanishad :

- 4 – 3 – 7
- Alpa Ashraya Karyam = Jiva can also do Alpa Karyam is Chandanam example.

Utkrantigatyadhisthanam

Sutra 19 : [Topic 73 – Sutra 235]

उत्क्रान्तिगत्यागतीनाम् ।

Utkrantigatyagatinam ।

(On account of the scriptural declarations) of (the soul's) passing out, going, and returning (the soul is not infinite in size; it is of atomic size). [II – III – 19]

- Dimension – size of Jiva.

Nature of Jiva

11th Adhikaranam12th Adhikaranam13th Adhikaranam

- Nitya Svarupa
- Time dimension

- Chaitanya Svarupa

- Madhyama Svarupa

Purva Pakshi : Srutene Apramanyam

a) Mundak Upanishad :

एषोऽनुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

- Eshaha Anu Atma, Atomic, infinitely small.

b) Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छृरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrhet munjadi-vesikam dhairyena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Jiva size of thumb in heart Madhyama Parimana.

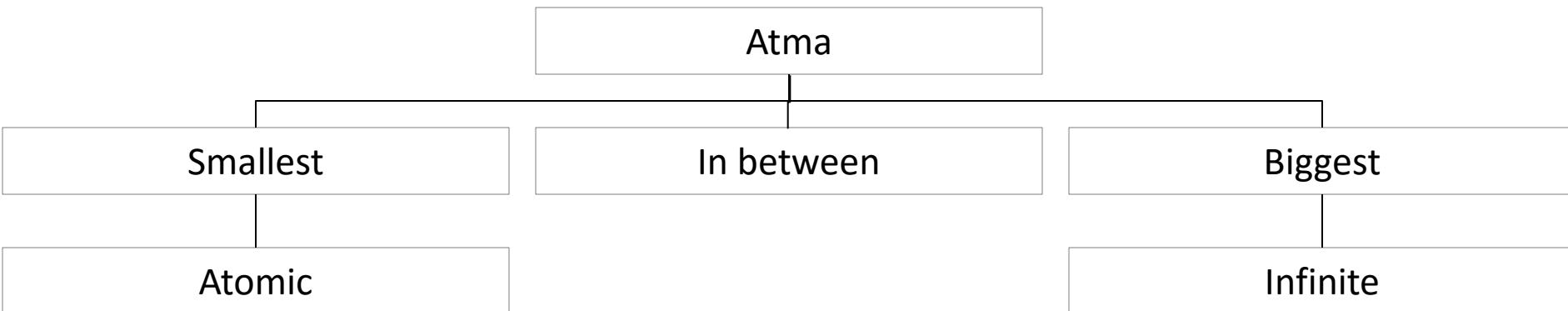
c) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्छ्लेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा
भूयान्, नो एवासाधुना कर्मणान्; एष सर्वेभ्वरः, एष
भूताधिपतिः, एष भूतपालः, एष सेतुविधरणं परां लोका-
नामसंभेदाय; तमेतत् वेदानुष्ठानेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपस्याऽनाशकेन; यत्मेव विदित्वा मुनि-
र्भवति। एतमेवं प्रवाजिनो लोकमिच्छन्तः प्रवजन्ति।
एतद्द स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह
स्म पुत्रैषणायाश्च विसैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिक्षाचर्यं चरन्ति; या हेष पुत्रैषणा सा विसैषणा, या
विसैषणा सा लोकैषणा, उमे हैते एषणे एष भवतः।
स एष नेति नेत्यात्मा, अगृह्णो नहि गृह्णते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सञ्जयते, असितो न व्यथते, न
रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरणमिति,
अतः कल्याणमकरणमिति; उमे उ हैवैष पते तरति, नैनं
कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yaṁ vijñānamayaḥ prāneṣu;
ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kāniyān.
eṣa sarveśvarāḥ, eṣa bhūtādhipatiḥ, eṣa bhūtāpālaḥ. eṣa setur vidharanā
eṣāṁ lokānāṁ asambhedaṁ. tam etāṁ vedānuvacanena brāhmaṇā vividiṣanti,
yajñena, dānena, tapasānāśakena; etam eva viditvā munir bhavati, etam eva
pravrajino lokam icchantaḥ pravrajanti. etaddha sma vai tat pūrve vidvāṁsaḥ
prajāṁ na kāmayante: kiṁ prajayā kariṣyāmaḥ; yeṣāṁ no'yaṁ ātmāyaṁ loka iti.
te ha sma putraiṣāṇyāś ca vittaiṣāṇyāś ca lokaiṣāṇyāś ca vyutthāya, atha
bhikṣā-caryāṁ caranti; yā hy eva putraiṣāṇā sā vittaiṣāṇā, yā vittaiṣāṇā sā lokaiṣāṇā;
ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyāḥ,
na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,
na riṣyati; etam u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaīṣa ete tarati, naināṁ kṛtākṛte tapataḥ. II 22 II

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

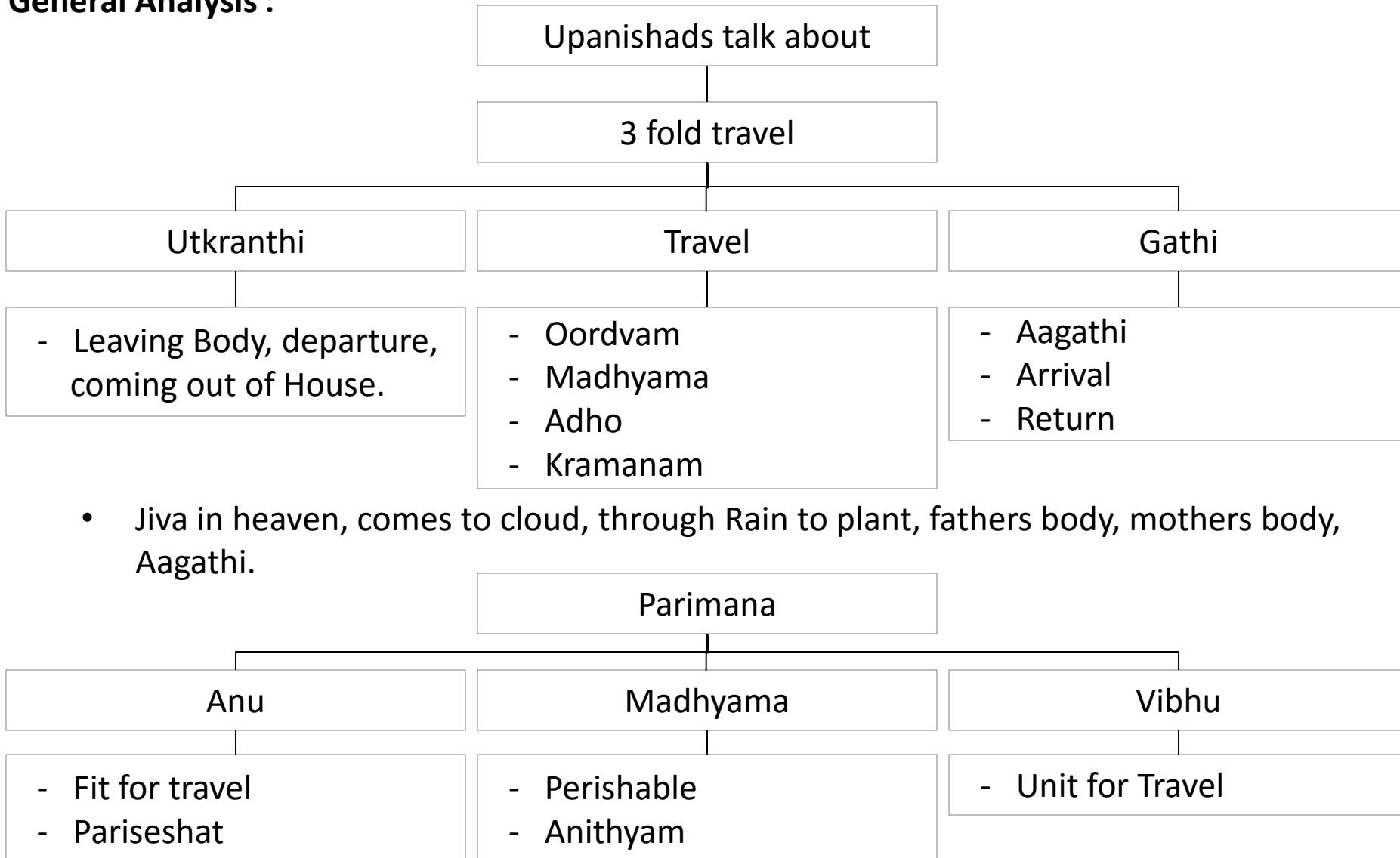
- Sarva Eshaha Mahan, infinitely big, all pervading, Vibhum Paramana.



Ekadesi :

- Jiva not Madhyama, will become perishable.
- Ekadesi is Visishta Advaitin, close to Advaitin, Ramanujam.

General Analysis :



Word Analysis :

Utkranti Gatyagati Na (one word) :

- Because of scriptural mention of departure, travel and return Jiva is atomic in size. 1195

स्वात्मना चोत्तरयोः ।

Svatmana chottarayoh ।

And on account of the latter two (i.e., going and returning) being connected with their soul (i.e., agent), (the soul is of atomic size). [II – III – 20]

Brihadaranyaka Upanishad :

स वा पश्च महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य पश्चोऽन्तर्दृश्य आकाशस्तस्मिन्छेते, सर्वस्य वशि
सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा
भूयान्, नो पश्चासाधुना कर्मणान्; पश्च सर्वेश्वरः, पश्च
भूताधिपतिः, पश्च भूतपालः, पश्च सेतुविधरणं परां लोका-
नामस्तेवदाय, तमेत वेदानुष्ठवनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपस्याऽनाशकेन; पतमेव विविदित्वा मुनि-
र्भवति । पतमेव प्रवाजिनो लोकमिच्छन्तः प्रवर्जन्ति ।
पतम् स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं
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स्म पुत्रैषणायाऽथ विसैषणायाऽथ लोकैषणायाऽथ व्युत्थायाऽथ
भिक्षाचर्यं चरन्ति; या होष पुत्रैषणा सा विसैषणा, या
विसैषणा सा लोकैषणा, उमे होते पश्चणे पश्च भवतः ।
स पश्च नेति नेत्यात्मा, अगृह्णो नहि गृह्णते, अशोर्यो
नहि शोर्यते, असङ्गो नहि सञ्जयते, असितो न व्यथते, न
रिष्यति; पतम् हैवेते न तरत इति—अतः पापमकरणमिति,
अतः कल्याणमकरणमिति; उमे उ हैवेष पते तरति, नेन
क्षताकृते तपतः ॥ २२ ॥

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ubhe hy ete eṣane eva bhavataḥ sa esa neti nety ātmā; agrhyah,
na hi gṛhyate; aśīryah, na hi śīryate; asaṅgah, na hi sajyate; asito na vyathate,
na riṣyati; etam u haiva na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaiṣa ete tarati, nainān kṛtākṛte tapataḥ. II 22 II

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- Jiva leaves through eyes, ears.
- Not all pervading because it went out.
- Jiva eternal not Anu, Madhyama.

Brihadaranyaka Upanishad

3rd Section

Svayam Jyoti

- Svarupa.

Eka Desi :

- Abhimana Tyagi.
- Going beyond all pleasures, not physical travel.
- Figuratively loose interest in them.

4th Section

Shariraka

- Gamanam Aagamanam
- What is Jiva obsessed with?
- Money, child, Sad Eva Sattaha.
- Same thought again and again and therefore travels.
- Next Birth determined by type of obsession.
- Kamaya Kamayate Manya Manat.
- Enjoy Karma Phalam in new environment.
- Manushya Loka, Add Punyam.

Word Analysis :

a) Cha :

- Additional support.

b) Uttaraiho :

- Since Gathi and Aagathi – going and coming mentioned.

c) Svatmana :

- Jiva Atmana Sambandat.
- Jiva alone with Param Atma in this body.

Ekadesi :

- Jiva travels within body, not all pervading, hence Anu.

Brihadaranyaka Upanishad :

स यत्रायमात्माबल्यं नेत्य संमोहमिव न्येति, अथैनमेते
प्राणा अभिसमायन्ति ; स एतास्तेजोमात्राः समभ्याददानो
हृदयमेवान्वयक्रामति ; स यत्रैष आकृषः पुरुषः पराङ्
पर्यावर्तते इथारूपश्चो भवति ॥ १ ॥

sa yatrāyam atmā-abalyam nyetya sammoham iva nyeti,
athainam ete prāṇā abhisamāyanti; sa etās tejomātrāḥ
samabhyādadāno hṛdayam evānvavakrāmati, sa yatraiṣa
cākṣuṣah puruṣaḥ parāṇ paryāvartate, athārūpajñō bhavati II 1 II

When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.
[IV – IV – 1]

- Jiva carries sense organs from Golakas to Hridayam is coming and going in Sushupti.

Brihadaranyaka Upanishad :

जनकं ह वैदेहं याशवल्क्यो जगाम ; स मैने न विद्यय
इति ; अथ ह यज्ञनकश्च वैदेहो याशवल्क्यश्चामिहोत्रे
समूदाते, तस्मै ह याशवल्क्यो वरं ददौ ; स ह काम-
प्रश्नमेव वै, तं हास्मै ददौ ; तं ह सत्रादेव पूर्वं प्रच्छ ॥१॥

janakam ha vaideham yajñavalkyo jagāma: sa mene: na vadiṣya iti.
atha ha yaj janakaś ca vaideho yajñavalkyaś cāgnihotre samudāte,
tasmai ha yajñavalkyo varam dadau: sa ha kāma-praśnam eva vavre,
tam hāsmai dadau. tam ha samrād eva pūrvah papraccha II 1 II

Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the Emperor who first asked him. [IV – III – 1]

- Svapna Shariram – Hiranmaya Purusha.

14 Sutras

Eka Desi / Visishta Advain

- Sutra 19 – 28 (10 Sutras)
- Jiva Anutva Vada

Siddantin

- Sutra 29 – 32 (4 Sutras)
- Jiva Vibhutva Vada

1st Sutra :

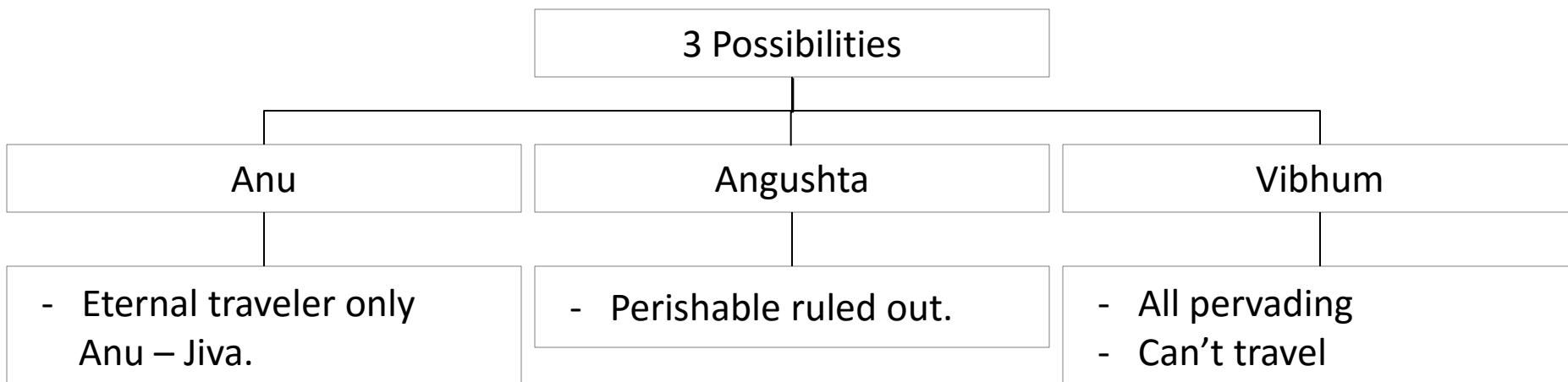
- 3 Steps.
- Departure, travel, arrival.

2nd Sutra :

- Departure figurative, going beyond Raaga Dvesha.
- Transcending without movement.

| Jagrat | Sushupti |
|---|--|
| <ul style="list-style-type: none">- Hridayam to Golakam (office of Sense organs)- Vibhum Ruled out | <ul style="list-style-type: none">- Golakam to Hridayam (Residence). |

- Vibhum ruled out.



नाणुरतच्छुतेरिति चेत् न, इतराधिकारात् ।

Nanuratacchruteriti chet, na, itaradhikarat ।

If it be said that (the soul is) not atomic, as the scriptures state it to be otherwise, (i.e., all-pervading), (we say) not so, because (the one) other than the individual soul (i.e., the Supreme Brahman or the Highest Self) is the subject matter (of those passages).
[II – III – 21]

Eka Desi Vada :

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा
भूयान्, नो एवासाधुना कर्मणान्; एष सर्वेभ्वरः, एष
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एवां लोका-
नामसंभेदाय; तमेतं वेदानुष्वचनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपस्याऽनाशकेन; एतमेव चिदित्या मुनि-
र्भवति। एतमेव प्रवाजिनो लोकमिच्छन्तः प्रवजन्ति।
एतद्द स्म वै तत् पूर्वे चिदांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह
स्म पुत्रैषणायाश्च विसैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिक्षाचर्यं चरन्ति; या हेष पुत्रैषणा सा विसैषणा, या
विसैषणा सा लोकैषणा, उमे हैते एवणे एव भवतः।
स एष नेति नेत्यात्मा, अगृह्णो नहि गृह्णते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सञ्ज्यते, असितो न व्यथते, न
रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरणमिति,
अतः कल्याणमकरणमिति; उमे उ हैवैष एते तरति, नैनं
कृताहृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yaṁ vijñānamayah prāneṣu;
ya eso'ntar-hṛdaya ākāśah tasmin śete, sarvasya vaśī, sarvasyeśānah,
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāśādhunā kaniyān.
eṣa sarveśvarah, eṣa bhūtādhipatiḥ, eṣa bhūtapālah. eṣa setur vidharaṇa
eṣāṁ lokānāṁ asambhedāya. tam etāṁ vedānuvacanena brāhmaṇā vividiṣanti,
yajñena, dānena, tapasānāśakena; etam eva viditvā munir bhavati, etam eva
pravrajino lokam icchantaḥ pravrajanti. etaddha sma vai tat pūrve vidvāṁsaḥ
prajām na kāmayante: kim prajayā kariṣyāmaḥ; yeśām no'yaṁ ātmāyaṁ loka iti.
te ha sma putraiṣāṇyāś ca vittaiṣāṇyāś ca lokaiṣāṇyāś ca vyutthāya, atha
bhikṣā-caryam caranti; yā hy eva putraiṣāṇā sā vittaiṣāṇā, yā vittaiṣāṇā sā lokaiṣāṇā;
ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyah,
na hi gṛhyate; aśīryah, na hi śīryate; asaṅgah, na hi sajyate; asito na vyathate,
na riṣyati; etam u haivaite na tarata iti, atah pāpam akaravam iti, atah kalyāṇam
akaravam iti; ubhe u haivaiṣa ete tarati, nainam kṛtakṛte tapataḥ. II 22 II

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽसृतोऽभयो
ब्रह्म ; अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म
भवति य एवं वेद् ॥ २५ ॥

sa vā esa mahān aja ajātmā, ajaro amaro'mṛto'bhayo
brahma; abhayam̄ vai brahma, abhayam̄ hi vai brahma
bhavati ya evam̄ veda II 25 II

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

Sharira Brahmanam :

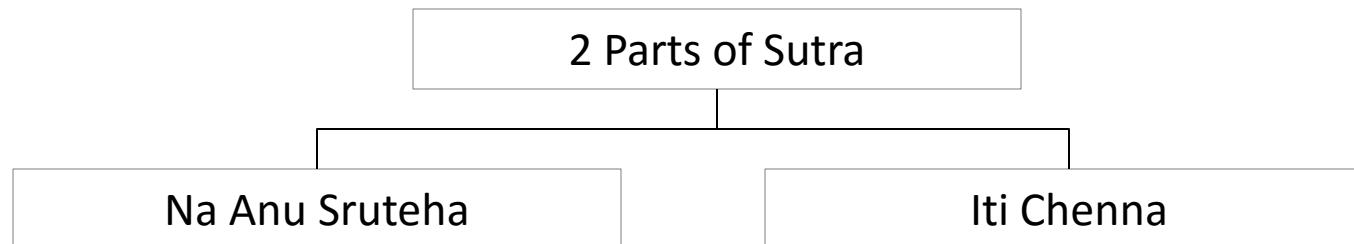
- Saha eshaha Mahan Ajaha Atma.
- Jivatma is Vibhuhu – all pervading Parimana.

Gita : Chapter 2 – Verse 12 to 24

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Nature of Jiva – Nitya, Sarvagataha Sthanuhu, Achala, Sanatana.
- Arjuna worried about Breeshma, Drona not Paramatma.



Ekadesi :

- Wherever, Atma is described as Mahan, it is Paramatma not Jivatma.
- Paramatma – Mahan, all pervading.
- Don't get confused with Jiva – Anu.

| Jivatma | Paramatma |
|--|---|
| <ul style="list-style-type: none">- Anu- Smallest | <ul style="list-style-type: none">- Vibhu- Biggest |

Jiva

Nityaha

Sarvagataha

Sthanuhu

Achalam

- Eternal
- Timewise

- All pervading
- Spacewise

- Stands in one place.

- Motionless

Ekadesi quotes Grammar :

- Garva Gatha Staha.
- Jiva – one – not all pervading.
- Jiva located in all pervading Paramatma.
- Not one infinite, different from Paramatma, located in Vishnu.

Upon Chid – Achid Vishnu

Achid

Infinite objects, material, mountains, rivers

Chid

Infinite Jivas

- Ekadesi takes stand of Siddantin here.

Word Analysis :

a) Na Anuhu : (Is Vibhu)

- If Advaitin raises objection Jiva is not atomic size.
- Sankhya + Advaitin = Jiva – is all pervading.

b) Atat Srutehe :

- Because of Sruti Statements.

c) Iti Chet :

- If this is contention.

d) Na :

- It is not so.

e) Itarasya Adhikarat :

- Because context is different.
- Atma should be taken as Paramatma not Jivatma.

स वा पश्च महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य पश्चोऽन्तर्हृदय आकाशस्तस्मिन्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा
भूयान्, नो पश्चासाधुना कर्तीयान्; पश्च सर्वेभ्वरः, पश्च
भूताधिपतिः, पश्च भूतपालः, पश्च सेतुर्धिधरण पश्चां लोका-
नामसंभेदाय; तमेत वेदानुष्वचनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपस्याऽनाशकेन; एतमेव धिदित्या मुनि-
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स्म पुत्रैषणायाश्च विस्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
मिक्षाचर्यं चरन्ति; या होष पुत्रैषणा सा विस्तैषणा, या
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कृताकृते तपतः ॥ २२ ॥

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esa sarveśvarah, esa bhūtādhipatiḥ, esa bhūtapālaḥ, esa setur vidharanā
eṣām lokānām asambhedāya. tam etām vedānuvacanena brāhmaṇā vividiṣanti,
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स्वशब्दोन्मानाभ्यां च ।

Svasabdonmanabhyam cha ।

And on account of direct statements (of the Sruti texts as to the atomic size) and infinitesimal measure (the soul is atomic). [II – III – 22]

- Sruti does not reveal that Jiva is Anu, implicitly.
- If hidden need to extract meaning by enquiry.
- Atomic size taught explicitly, vividly, loudly.
- Anutva unlike Adhyasa which is extracted.
- For Anutva, no Artapatti required Sakshat Anu is there.

a) Mundak Upanishad :

एषोऽनुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

b) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah II 7 II

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

Katho Upanishad :

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa
suvijneyo bahuda cintyamanah,
Ananya-prokte gatir-atra nasti
aniyan-hya-tarkyam-anupramanat ॥ 8 ॥

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

c) Svetasvataro Upanishad :

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca ।
bhago jivah sa vijneyah sa canantyaya kalpate ॥ 9 ॥

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- Size of Jiva = 1/10,000 tip of hair.

Word Analysis :

a) Cha :

- Moreover.

b) Sva Sabda Unmanam :

- Sruti word revealing size of minuteness.
- Unmanam = Infinitely small.
- Can't measure – small / big.

अविरोधश्चन्दनवत् ।

Avirodhaschandanavat ।

There is no contradiction as in the case of sandal paste. [II – III – 23]

- If Jiva not Anu, we will have doubt explaining our experiences.
- Jiva alone sentient, body – mind insentient.
- Jiva lends consciousness to entire body.
- Jiva has to be located in remote part if Anu. Angushta can't pervade entire thumb.
- Example : Ganga dip – felt all over body.
- Whole body cool if Chandanam applied on head.

How Alpa Ashraya Jiva can be Sarva Vyapi?

- Body not sentient intrinsically.
- How sentiency extensive?
- **4 Sutras – 23, 24, 25, 26 :**
Deal with topic of measurement of Jiva.

Word Analysis :

a) Avirodha :

- No Pratyaksha Virodha, contradiction.

b) Chandana Vatu :

- As in the case of Chandan Paste.
- How Jiva in one corner can produce sentiency all over?

अवस्थितिवैशेष्यादिति चेन्न, अध्युपगमाद्धृदि हि ।

Avasthitivaiseshyaditi chenna, adhyupagamaddhridi hi ।

If it be said (that the two cases are not parallel), on account of the specialisation of abode (present in the case of the sandal-ointment, absent in the case of the soul), we deny that, on account of the acknowledgement (by scripture, of a special place of the soul), viz., within the heart. [I – II – 24]

Chandan Example :

- Non extensive locus does extensive function.
- Extensive locus also produces extensive function on skin.
- Vyapi Karyam done by Alpa Ashraya.
- Jiva can be dot like Chandanam or Vyapi like Skin – Tvak.
- Example does not prove if Jiva is Anu like Chandanam or Vyapi like Skin.

Eka :

- I know both possibilities exist.
- Jiva not available for Pratyaksham.

Veidika : Gita

ईश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६७ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Jivatma within heart of everyone.

Chandan Example :

- To prove Jiva can also do Vyapi Karyam – proved by Sruti not Anumanam – logic.
- To explain Vyapi Karyam, not prove Alpa Ashrayam.

Word Analysis :

a) Avasthiti Vaiseshyat :

- Answer by Ekadesi – because of specific location of Chandanam proved by Pratyaksham, not inference.
- However, you give, it as proof of Jivatma which is not available for perception.

b) Iti Chetna :

- Specific location of Sandle paste is not enough, inappropriate, improper.
- If this is contention, it is not so.

c) Adhyupagamat :

- Specific location is already explained.
- Veidika accept vedas as Pramanam where location mentioned – why go to Pratyaksha Pramanam.

d) Hridi Hi :

- Jiva located in heart, not Vibhu and not.
- Angushta – Anityam.
- In heart only Anu possible not Vibhu or Madhyama.

Sruti :

Prasno Upanishad :

हृदि ह्येष आत्मा ।

अत्रैतदेकशतं नाडीनं तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्तस्ति:
प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चर्गति ॥ ६॥

Hridi hyesha aatmaa

atraitad-ekasatam naadeenaam, taasaam satam satam-ekaikasyaam dvaasaptatir-dvaasaptatih
pratisakhaa-naadeesaharsaani bhavantyaasu vyana-scharati ॥ 6 ॥

This Atman is in the heart. There, there are a hundred and one 'nerves'. Each of them has a hundred branches. Again, every one of these has seventy two thousand sub-branches. In these the Vyana moves. [III – 6]

- Eshaha = Jiva.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विश्वानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सद्गुभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेम लोकमति-
कामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yam vijñānamayaḥ prāneṣu, hṛdy
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv anusañcarati,
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imān lokam
atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.). [IV – III – 7]

- Svayam Jyoti Brahmana.
- Yaha Vigyana Manaha Hridi Antar Jyoti Purusha - Jiva in heart.

Conclusion :

- Like Chandanam, Jiva is Alpa Ashraya Karyam, making whole body sentient.

354. Sutra 25 : [Topic 73 – Sutra 241]

गुणाद्वाऽऽलोकवत् ।

Gunadva alokavat ।

Or on account of (its) quality (viz., intelligence), as in cases of ordinary experience (such as in the case of a lamp by its light). [II – III – 25]

- If you can't accept Chandanam, Alpa Ashrayam – Vyapi Karyam.

| Karta | Vyapi |
|----------------------|----------------------|
| - Agent, doer “Alpa” | - Action - Karyam |

New Example :

| Lamp / Flame | Deepa Prabha Radiance |
|--|---|
| <ul style="list-style-type: none"> - Located in one corner of room. - Alpa Ashraya – flame - Like Jiva, Anu, powerful laser beam. - Sun, 8000 crore miles away | <ul style="list-style-type: none"> - Property of flame – light. - Pervasive, Vyapi, extensive Prakasha. - Consciousness like Radiance goes near and far, contraction and expanding Radiance. - Chaitanya Guna Shriram Vyapnoti. - Consciousness property extends upto nails. |

Word Analysis :

a) Va :

- Or another example apart from Chandanam Vyapi Ashraya Karyam.

b) Gunat :

- Extensive property.
- Because of pervading.
- Pervading of atomic Jiva makes body sentient, enlivens body.

c) Alokavatu :

- As in this world.
- Located Anu size Jiva has property – Dharma of Consciousness which extends all over body.
- Has support of Shastra Shankara gives Deepa Drishtanta not Vyasa.

355. Sutra 26 : [Topic 73 – Sutra 242]

व्यतिरेको गन्धवत् ।

Vyatireko gandhavat ।

The extension (of the quality of intelligence) beyond (the soul in which it inheres) is like the odour (which extends beyond the fragrant object). [II – III – 26]

- Drivya Gunayaho Samanvaya Sambanda.
- Property can never be separated from substance.
- Property in one place, substance in another place not possible.

Example :

- Colour of cloth located in cloth.

| Property | Property + Action |
|---|--|
| <ul style="list-style-type: none"> - Paratantra - Dependent | <ul style="list-style-type: none"> - Require - Ashraya - Substance |

| Drivya | Guna / Karma / Jati / Visesha |
|---|---|
| <ul style="list-style-type: none"> - Substance - Independent - I – Substance | <ul style="list-style-type: none"> - Properties - Teaching action, can't send speech to class. - Hearing faculty alone can't be sent to class. |

- Brahma Sutra to be heard, requires 200% concentration, to be heard and understood.
- How can Guna and Dravyam be separated?
- If consciousness property of Jivatma, consciousness should exist only where Jiva exists.

Conclusion :

- Consciousness is Anu only.
- Alpa Dravyam can't have Vyapi Guna.

Ekadesi :

- Property can be as extensive or more extensive than substance.

| Flame | Radiance |
|--|---|
| <ul style="list-style-type: none"> - Alpa Vyapi - Sun 3 crore miles away | <ul style="list-style-type: none"> - Prabha Guna upon earth - Guna can be Vyapi |

Word Analysis :

a) Vyatirekena :

- Independent existence of the property is to be admitted.
- Physical separateness of property and substance should be accepted.

b) Gandhatvat :

- Perfume and fragrance separate.
- Jiva substance and consciousness – property can be separate.

तथा च दर्शयति ।

Tatha cha darsayati ।

Thus also, (the Sruti) shows or declares. [II – III – 27]

Sruti support for Eka Desi :

a) Chandogya Upanishad :

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे
प्रबूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह
प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः
सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्यः आ
नखेभ्यः प्रतिरूपमिति ॥ ८.८.१॥

Udasarava atmanamaveksya yadatmano na vijanithastanme
prabrutamiti tau hadasarave'veksancakrate tau ha
prajapatiruvaca kim pasyatha iti tau hocatuh
sarvamevedamavam bhagava atmanam pasyava a lomabhy a
nakhebhyah pratirupamiti ॥ 8.8.1 ॥

[Prajapati said] : Look at yourselves in a vessel full of water. If you have any doubts about the Self then let me know. They then looked at themselves in the water, and Prajapati asked, What do you see? They replied, We see the reflection of our whole self, including even our hair and nails.”[8 – 8 – 1]

b) Kaushitaki Upanishad :

तं होवाचाजातशत्रुयत्रैष एतद्गालाके पुरुषोऽशयिष्ट
यत्रैतदभूत्यात एतदगान्द्विता नाम हृदयस्य नाड्यो
हृदयात्पुरीततमणिप्रतिनवनित यथा सहस्रथा केषो
विपाटितस्तावदण्व्यः पिङ्गलस्याणिम्ना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पृथ्यत्यथाणिमन्पाण एकैकधा भवति
तथैनं वावसर्वेनामणिः सहाप्येति मनः सर्वैर्यातैः
सहाप्येति चक्षुः सर्वैः रूपैः सहाप्येति शोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्यातैः सहाप्येति स यदा
प्रतिबुद्धयो यथान्नेज्ज्वलतो विष्फुलिइ-गा
विप्रतिष्ठेण्णेवमेवैतस्मादत्मनः प्राणा यथायतनं
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्त्वयथा क्षुरः
क्षुरध्याने हितः स्याद्विष्वमभरो वा विष्वमभरकुलाय
एवमेवैष प्राणा आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta
yatraitadabhyudya etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantanvanti yatha sahasradha kesho
vipatitastavadanvyah pi^ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati
tathaina.n vaksvarairnamabhih sahapyeti manah sarvairdhataih
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih
shabdaih sahapyeti manah sarvairdhataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli^nga
vipratishtherannevamevaitasmadatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj^na atmeda.n shariramanupravishta a lomabhy
a nakhebhyah || 19 ||

After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmaṇa. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

Kaushitaki Upanishad :

तमेतमात्मानमेतमात्मनोऽन्ववस्थति यथा श्रेष्ठिनं
 स्वास्तद्यथा श्रेष्ठैः स्वैर्भुक्ते यथा वा श्रेष्ठिनं
 स्वा भुज्ञन्त एवमेवैष प्राज्ञ आत्मैतरात्मभिर्भुक्ते ।
 यथा श्रेष्ठी स्वैरेवं वैतमात्मानमेत आत्मनोऽन्ववस्थन्ति
 यथा श्रेष्ठिनं स्वाः स यावद्व वा इन्द्र एतमात्मानं न
 विज्ञां तावदेनमसुरा अभिभभूः स यदा विज्ञावथ
 हत्वासुरान्विजित्य सर्वेषां भूतानां श्रैष्यं
 स्वाराज्यमाधिपत्यं पर्येति तथो एवैवं विद्वान्सर्वेषां
 भूतानां श्रैष्यं स्वाराज्यमाधिपत्यं पर्येति य एवं
 वेद य एवं वेद ॥ २० ॥

tametamatmanametamatmanoanvavasyati yatha shreshthinan
 svastadyatha shreshthaih svairbhunkte yatha va shreshthinan
 sva bhunjanta evamevaisha prajna atmaitairatmabhirbhunkte |
 yatha shreshthi svairevan vaitamatmanameta atmanoanvavasyanti
 yatha shreshthinan svah sa yavaddha va indra etamatmanan na
 vijajnau tavadenamasura abhibabhuuh sa yada vijajnavatha
 hatvasuranvijitya sarvesham bhutanam shraishthyan
 svarajyamadhipatyam paryeti tatho evaivan vidvansarvesham
 bhutanam shraishthyan svarajyamadhipatyam paryeti ya evan
 veda ya evan veda || 20 ||

And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream. Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prânas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,--yea, he who knows this. [Chapter 4 – Verse 20]

- Consciousness pervades upto hair and top of nail.

Dahara Vidya :

- Atma in the heart, consciousness pervades all over the Body.

Word Analysis :

a) Darshayati :

- Sruti Also reveals.

b) Tata cha :

- Like Atma located in the heart, and consciousness as property pervades body.

पृथगुपदेशात् ।

Prithagupadesat ।

On account of the separate teaching (of the Sruti) (that the soul pervades the body on account of its quality of intelligence). [II – III – 28]

a) Brihadaranyaka Upanishad :

स होवाचाजातशङ्कुः, यत्रैष एतत्सुसोऽभूद्य पश्च विज्ञानमयः
पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य
एतोऽन्तर्हृदय आकाशस्तस्मिन्कृते ; तानि यदा गृह्णात्यथ
हैतत्पुरुषः स्वपिति नाम ; तदुगृहीत एव प्राणो भवति,
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,
vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam ādāya ya
eso'ntar-hṛdaya ākāṣaḥ tasmiñ chete, tāni yadā gr̄hṇāti atha
hātit puruṣaḥ svapiti nāma. tad gr̄hīta eva prāṇo bhavati,
gr̄hītā vāk, gr̄hītām cakṣuḥ, gr̄hītām śrotram, gr̄hītām manāḥ ॥ 17 ॥

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Ajata Shatru Brahmanam.
- Atma during sleep, withdraws sense organs to heart through its consciousness.
- Like I use faculty of speech, I use faculty of consciousness.

| Atma | Consciousness |
|---|---|
| <ul style="list-style-type: none"> - Substance in the heart. - Karta - 1st Case | <ul style="list-style-type: none"> - Property pervading all over body. - 3rd case – instrumental case. |

- Pritak Upadesha – clearly mentioned.

b) Kaushitaki Upanishad :

प्रज्ञाया वाचं समारुद्ध्य वाचा सर्वाणि सामान्यामोति
 प्रज्ञाया प्राणं समारुद्ध्य प्राणेन सर्वान्नान्धानामोति
 प्रज्ञाया चक्षुः समारुद्ध्य सर्वाणि रूपाण्यामोति प्रज्ञाया
 श्रोत्रं समारुद्ध्य श्रोत्रेण सर्वाञ्छब्दानामोति प्रज्ञाया
 जिह्वां समारुद्ध्य जिह्वाया सर्वानन्नरसानामोति प्रज्ञाया
 हस्तौं समारुद्ध्य हस्ताभ्यां सर्वाणि कर्माण्यामोति प्रज्ञाया
 शरीरं समारुद्ध्य शरीरेण सुखदुःखे आमोति प्रज्ञयोपस्थं
 समारुद्ध्योपस्थेनानन्दं रतिं प्रजातिमामोति प्रज्ञाया पादौं
 समारुद्ध्य पादाभ्यां सर्वा इत्या आमोति प्रज्ञयैव धियं
 समारुद्ध्य प्रज्ञयैव धियो विज्ञातव्यं कामानामोति ॥ ६ ॥

prajnaya vachan samaruhyva vacha sarvani samanyapnoti
 prajnaya pranan samaruhyva pranena sarvagandhanapnoti
 prajnaya chakshuh samaruhyva sarvani rupanyapnoti prajnaya
 shrotran samaruhyva shrotrena sarvanchabdanapnoti prajnaya
 jihvan samaruhyva jihvaya sarvanannarasanapnoti prajnaya
 hastau samaruhyva hastabhyan sarvani karmanyapnoti prajnaya
 shariran samaruhyva sharirena sukhaduhkhe apnoti prajnayopasthan
 samaruhyopasthenanandan ratim prajatimapnoti prajnaya padau
 samaruhyva padabhyan sarva itya apnoti prajnayaiva dhiyan
 samaruhyva prajnayaiva dhiyo vijnatavyan kamanapnoti || 6 ||

Having by pragñâ (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by pragñâ taken possession of the nose, he obtains all odours. Having by pragñâ taken possession of the eye, he obtains all forms. Having by pragñâ taken possession of the ear, he obtains all sounds. Having by pragñâ taken possession of the tongue, he obtains all tastes of food. Having by pragñâ taken possession of the two hands, he obtains all actions. Having by pragñâ taken possession of the body, he obtains pleasure and pain. Having by pragñâ taken possession of the organ, he obtains happiness, joy, and offspring. Having by pragñâ taken possession of the two feet, he obtains all movements. Having by pragñâ taken possession of mind, he obtains all thoughts. [Chapter 3 – Verse 6]

| Atma | Pragyaya – Consciousness |
|--|--|
| <ul style="list-style-type: none"> - Nonpervading - User of property called Consciousness. - Nominative 1st cause. | <ul style="list-style-type: none"> - 3rd case - Instrumental case - Pervading property |

Word Analysis :

Pritak Upadeshat :

- Because of separate mention of Jivatma and consciousness, consciousness is property of Jiva.
- Hence Vastu Bheda.

Conclusion :

Eka Desi Matam : Sutra 19 – 28

| Jiva | Chaitanyam |
|--|---|
| <ul style="list-style-type: none">- Paramanu- Located in the intellect. | <ul style="list-style-type: none">- Guna, property- Pervades body. Because of pervasion of Jeevas property it is sentient. |

Corollary :

a) Many Sharirams :

- Many Jivas.

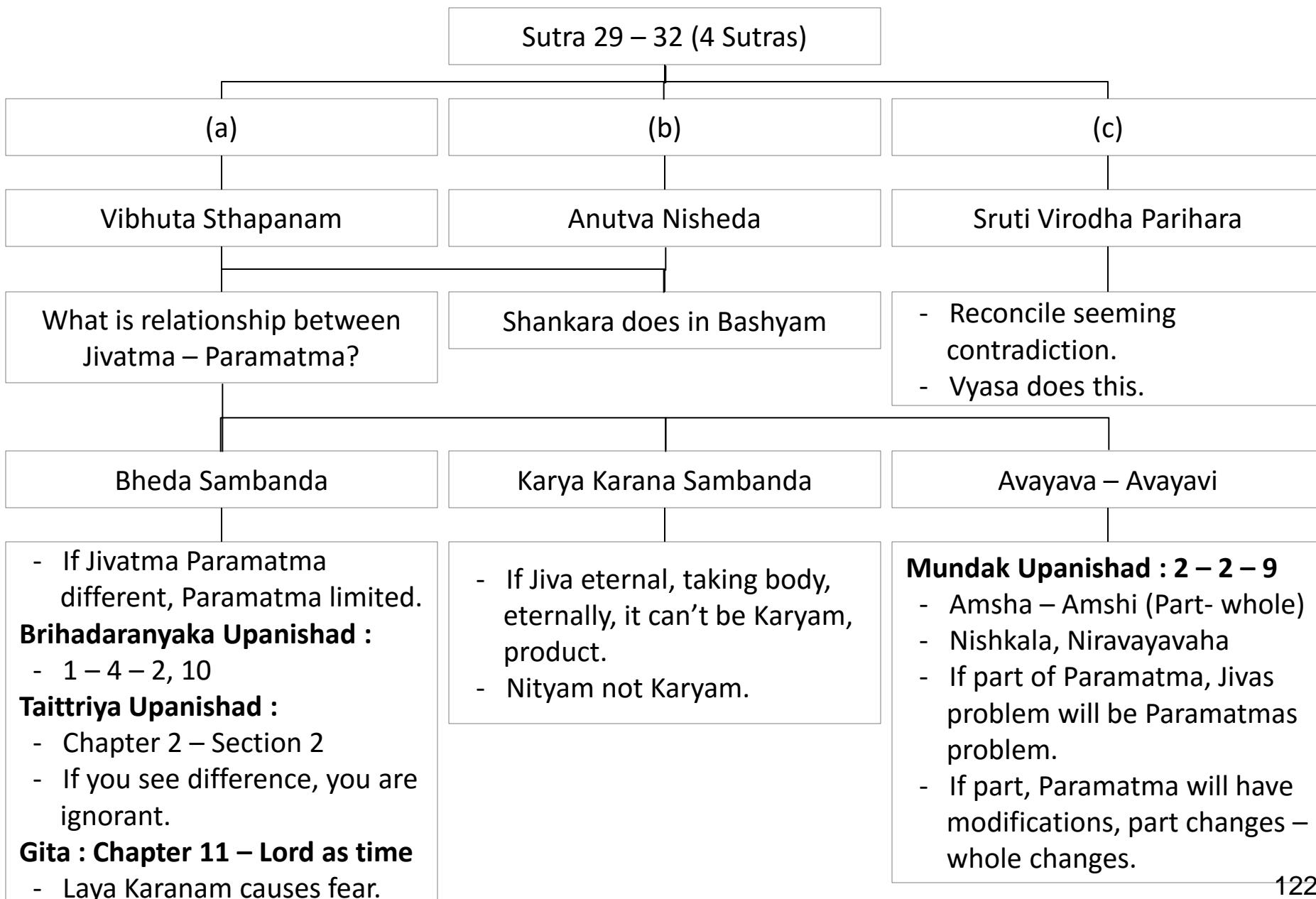
b)

| Paramatma | Jivatma |
|---|--|
| <ul style="list-style-type: none">- One- Vibhu- All pervading | <ul style="list-style-type: none">- Many- Anu, Atomic |

- No Aikyam possible.

358. Siddantin : Sutra 29 – 32

- Very important Adhikaranam.



सोऽबिभेत्, तस्मादेकाकी बिभेति ; स हायमीक्षां चक्षे,
यन्मदन्यनास्ति, कस्मान्तु बिभेमीति, तत एवास्य भयं
घीयाय, कस्माद्युभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam iksām cakre,
yan mad anyan nāsti, kaśmān nu bibhemīti, tata evāsyā bhayam
vīyāy vīyāya kasmād hy abheṣyat, dvitīyād vai bhayam bhavati ॥ 2 ॥

He was afraid. Therefore people (still) are afraid to be alone. He thought, If there is nothing else but me, what am I afraid of? From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तस्वर्मभवत्; तद्यो यो देवानां प्रत्यबृद्धयत् स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतपश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṣiṇām, tathā manusyānām. taddhāitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eśām sa bhavati.
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manusyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eśām tan na priyam
yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

Conclusion :

- Supported by Mahavakyas.
- Only possibility.
- Jivatma + Paramatma is Aikyam.
- Logically and scripturally, Jivatma not different or part of Paramatma.
- Only Nama Bheda, not Nami Bheda.
- If identical, Vibhumi factual.

(b) Anutva Nisheda

Purva Pakshi - Matam

- Guna – Guni Sambanda
- Anu, occupies heart, substance with property of consciousness.
- Property not within heart but pervades body.
- Alpa Ashraya – Jiva
- Vyapi Gunaha.

Not logical according to experiencer

- Property depends on substance for existence, inseparable relationship, equal extensiveness.

Shankara

- Radiance and flame one Substance, not property.
- Tejas Tatvam
- If property exists outside substance, it will extend beyond substance.
- If it can exist independently. No more property.
- Dense form – flame, rarified form radiance, no guna guni sambanda.
- Minute part, invisible particle of Chandanam in other parts of body, smelt by nose.
- Salt perceptible to tongue not eyes.
- Fragrance not absent but not perceived.
- Gandha perceived Ashraya not perceived.

Ekadesi

Exceptions exist

Deepa / Chandamam

- One part of room
- Alpa Ashraya

Prabha / fragrance

- Pervades room
- Vyapi Guna

- Chandanam example in Mahabaratha – Shanti Parva.
- Anything with property changes, Anityam, product modifies – Asti, Jayate, Vardate , Apakshiya, Aparinamate, Vinashyati.

Argument No. 1 :

- If Atma, Sagunam, Sharira Vatu, Anityam, Dravyam.

Argument No. 2 :

- Atma not Guni Dravyam, Consciousness not property of Atma, consciousness is substance.
- If property, Atma will become dependent entity, Paratantram.

| Consciousness | Shariram |
|------------------------------------|---|
| - S�atantram, imperishable entity. | - Paratantram, perishes, Brain goes – Consciousness goes. |

- Science mistakes consciousness as property of brain.
- Jiva not Atomic with pervading property of consciousness.

Eka Desi :

- a) Jiva leaves body (Utkranti), travels (Gathi), arrives into another body (Agathi). If Vibhu – How travel possible?
- b) How all pervading Jiva in Hridayam?
- c) Jiva is Anu – 1/100,000th of Hair.

d) Jiva has property of consciousness – says Sruti.

Jiva pervades through consciousness in the body.

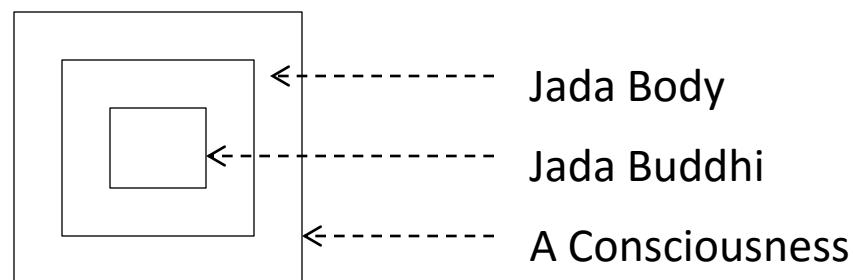
e) Consciousness different from Paramatma and Vibhu – how?

Vyasa resolves in 4 Sutras : 29, 30, 31, 32

a) I, Atma, am all pervading Paramatma, Aham Brahma Asmi is truth and teaching of Upanishad.

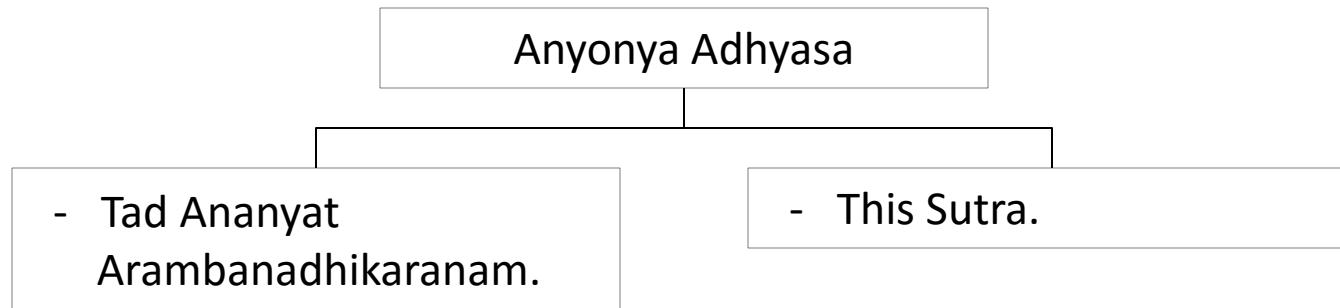
b) Intellect coexists along with all pervading Atma – Consciousness.

- Buddhi is content, located in the Body container.
- Consciousness pervading body and intellect.
- Chetana Atma and Jada Buddhi in close proximity.



| Atma | Body / Mind |
|---|---|
| <ul style="list-style-type: none"> - Chetanam – without property - All pervading - Immortal, sentient principle - Appears intelligent, short, fat. - Appears red crystal | <ul style="list-style-type: none"> - Achetanam - Crystal body Jadam |

- Properties transferred mutually.
- Mentioned in 2 places in Brahma Sutra Anyonya Adhyasa.



- Transference not real, only apparent.
- You lean on Painted wall, transference real.

| Vastika Tadatmayam | Atmanaha Tadatmayam |
|--------------------|---------------------|
| Real | Apparent |

Transference

Anatma Buddhi Gunas transferred to Atma

Atma attribute transferred to Buddhi

- I am dull

- I Body, mind am conscious entity.

- How do you know it is not factually transferred?
- Atma does not have connection with punya papa because it is Asanga, attributes seemingly transferred.
 - a) We say madras has come when train comes.

Arrival of train transferred to the Bumi – Adhishtanam.
 - b) Earth shaking – transferred to giddiness.

2 Birds in Body

Atma

- Unlocated all pervading.
- Sruti accepts finiteness, smallness in form of teaching Adhyasa.
- Teaching removes Vibhaktatvam and I claim Aikyam. This is idea in 4 Sutras.
- Atma and Buddhi eternally Associated.
- Atma is eternal originally, Akarta, Abokta.
- Actionless, pure screen, I, Paramatma.
- Anatma Dharmas I claim as mine and mistake myself as miserable Jiva.
- Sruti negates individuality. All individuality only superimposed individuality.
- To win confidence of Jiva, Sruti initially accepts Jivatvam in Karma Khanda.
- Assumes Karta, Bokta, Sanchita, Agami, Prarabda, travel to lokas.
- Makes student mature.

Buddhi

- Located in body.
- In Death, Buddhi with Pranas, leave Sthula Shariram.
- Buddhi comes to another body – Vasamsi Jeernani.
- Buddhi pervades body and makes body sentient through reflected consciousness.
- Samsara because I look at myself with transferred attributes of buddhi.
- Once transferred, they become prominent and suppress original nature of mine.
- Kartrutvam and boktrutvam (Action movie) suppress original nature of Atma.
- I am overwhelmed by moving character called Buddhi.
- Anatma Dharmas put together is called Jivatvam.
- Every Jiva hypnotised by Jivatvam, not easy to drop Jiva Bava.
- Jivatvam is Adhyasa.

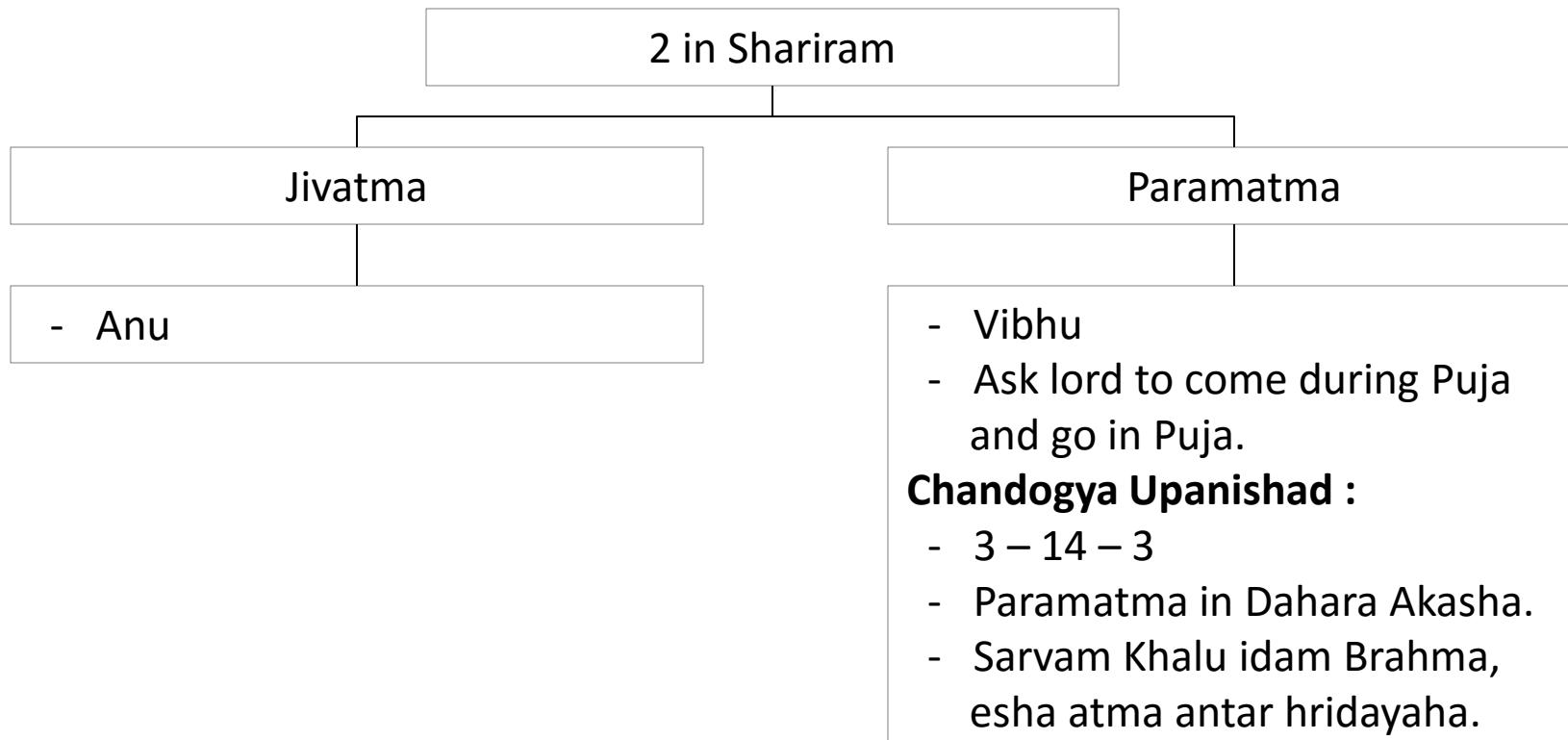
359. Sutra 29 : [Topic 73 – Sutra 245]

तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत् । Tadgunasaratvat tu tadvyapadesah prajnavat ।

But that declaration (as to the atomic size of the soul) is on account of its having for its essence the qualities of that (viz., the Buddhi), as in the case of the intelligent Lord (Saguna Brahman). [II – III – 29]

Ekadeshis question to Siddantin :

- How do you account for Sruti Vakyam of Jivas travel, Angushtam, Hridaya Ashraya?



Chandogya Upanishad :

एष म आत्मान्तर्हृदये अणीयान्त्रीहेर्वा यवाद्वा
सर्पपाद्वा श्यामाकाद्वा श्यामाकृतण्डुलाद्वैष
म आत्मान्तर्हृदये ज्यायान्पृथिव्या
ज्यायानन्तरिक्षाज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥ ३.१४.३ ॥

**Esa ma atmantarhrdaye'niyanvriherva yavadva
sarsapadva syamakadva syamakatanduladvaisa
ma atmantarhrdaye jyayanprthivya
jyayanantariksajjyayandivo jyayanebhyo
lokebhyah ॥ 3.14.3 ॥**

My Self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self in my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

- Can't say Paramatma is both Anu + Vibhu.
- Opposite attributes in are locus not possible.
- **Explanation :**

For sake of meditation, Sruti accepts temporary limitation to gain maturity, but not tatparyam – central teaching.

Katha Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyam mahato mahiyan Atmasya jantor-nihito guhayam,
Tam-akratuh pasyati vita-soko dhatuh prasadam-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- Sruti uses same Vakyams for Anutvam and Vibhutvam for Jivatma and Paramatma as they are identical.
- Accept Jiva as Anu for meditation, and Paramatma as Vibhu for Puja.
- Kalpitam Dvaitam.
- Jiva Vibhu alone.

Word Analysis :

a) Tad Vyapadesha Tu :

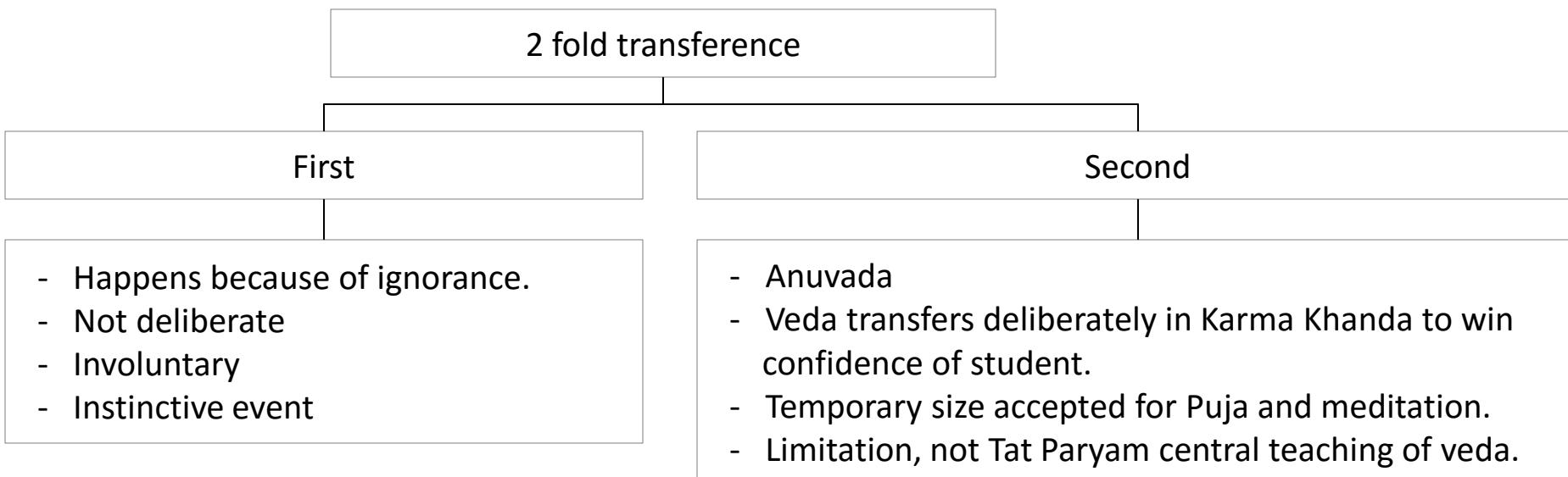
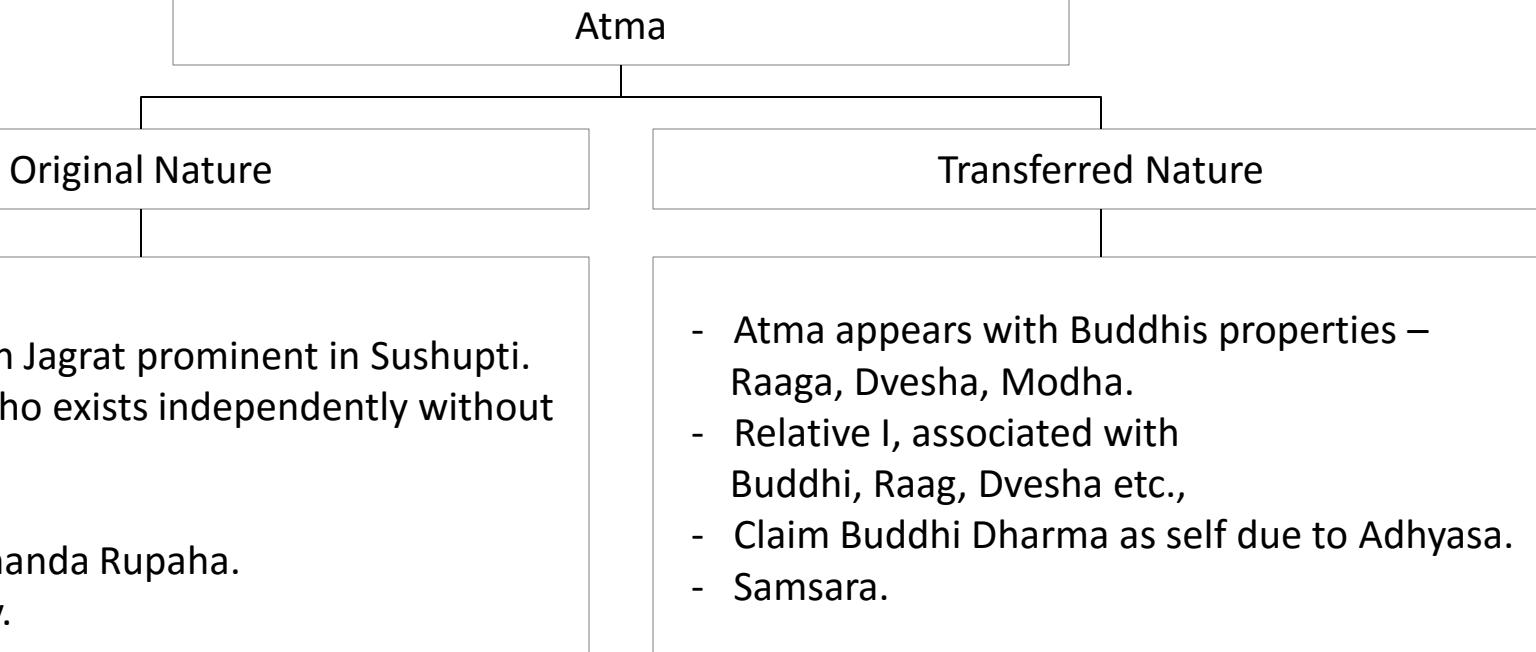
- However scriptural statements mentioning Jivas size.

b) Tat Guna Sarat Vat :

- Is due to prominence of transferred properties of the intellect.

c) Pragya Vatu :

- As in the case of Paramatma.
- Buddhi Guna transferred to Atma. After transference Atma has 2 gunas.



Conclusion :

- I, Jiva, am Mukta, Papa Punya Rahitaha.

360. Sutra 30 : [Topic 73 – Sutra 246]

यावदात्मभावित्वाच्च न दोषस्तदर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

- Buddhis association must end in disassociation naturally.

Gita :

जातस्य हि भ्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्यऽर्थं न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- For Moksha, Sadhana required.
- For death, no Sadhana required.

Purva Pakshi :

- All going towards Moksha.
- Why Guni, Sadhana, Shastra required?

Chandogya Upanishad :

- In sleep, Buddhi resolved, Buddhi merges into Atma.

Vyasa :

- Buddhi Sambanda, Agyana Janyaha, ignorance caused.
- Atma Asangaha, can't have Samyoga.

| Atma | Buddhi |
|--|--|
| <ul style="list-style-type: none"> - Higher order of reality, Paramartika Satyam. - Can't have connection with another order of reality. - Satta Bheda. | <ul style="list-style-type: none"> - Vyavaharika Satyam - Jivatvam based on Adhyasa not be cause of physical association. - As long as ignorance continues, Jiva continues. |

- Dream girl – can't marry waker boy.
- No ignorance will die naturally.
- Everything in creation dies, Agyanam will not go away naturally.
- Agyanam continues in Sushupti, Maranam, Pralayam.
- Proof – Sruti + Yukti.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विश्वानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सञ्ज्ञामौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्ने भूत्वेम लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāneṣu, hṛdy
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv anusañcarati,
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imāṁ lokam
atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.). [IV – III – 7]

- Jiva travels everywhere only with association with Buddhi.
- For Buddhi Sambandha to go away, Jnanam required, Sadhana Chatushtaya Sampatti required.

Word Analysis :

a) Na Dosha :

- There is no defect in this view.

b) Yava Atma Bavitvat :

- Because of continuation of Buddhi Sambandha, as long as ignorance continues, you can't get away from your mind.
- When mind has a problem, mind becomes Baraha.
- Ashantasya Mano Baraha.
- For disturbed person, mind is a problem.
- Can't go away from mind by liquor, sleep, drugs, watching tv.

Mandukya Upanishad :

Only Method :

- Mind is Mithya, lower order of reality. Minds problems can never touch me in 3 periods of time.
- No natural end to Buddhi Samyoga. Ends only by our positive effort called Purushartha.
- Mind is Sukshma Shariram, Survives death of Body. Mind alone available in next body. No mother produces mind.

c) Tad Darshanat :

- Samsara, only because of Buddhi Sambanda and ignorance.

361. Sutra 31 : [Topic 73 – Sutra 247]

पुंस्त्वादिवत् त्वस्य सतोऽभिव्यक्तियोगात् ।

Pumstvadivat tvasya sato'bhivyaktiyogat ।

On account of the appropriateness of the manifestation of that (connection) which exists (potentially) like virile power, etc. [II – III – 31]

Yukti Pramanam :

- Mind association continues in sleep, death, Pralayam. Raag, Dvesha continues, exists in unmanifest state.
- Non experience not proof of nonexistence.
- Mind exists in dormant, unmanifest form.
- Mind and karmas continue even though I don't feel Buddhi Sambanda in unmanifest form during sleep, death, Pralayam.

Cardinal principle of Advaita Vedanta :

- Whatever is intrinsically present can't be eliminated by any effort in an entity, even by Lord.
- If Samsara intrinsic nature of Jiva, no escape.
- Samsara not Svabavika Dharma hence Moksha possible. It is Aguntukam, incidental, transferred, borrowed, can be avoided.

Introduction to Seeker :

- You are innately free from all problems.
- Agantukam Dharma can be given up.
- Because of transference of Kala, Desha, Paricheda, Gamanam, Kartrutvam, Boktrutva problems of Buddhi Jiva suffers.
- Buddhi Samyoga is cause of limitation of Jiva.
- Jiva is eternal, one with Paramatma, appears to be Samsari.

| Vibaktam | Samsara |
|---------------------------------------|--------------------------------------|
| - Svabavika Dharma innate, limitless. | - Agantukam limitations, incidental. |

How to get Rid of Buddhi Samyoga, Viyoga?

2nd Cardinal Principle :

- Atma can't have Buddhi Samyoga.
- If Samyoga comes, it will not go away.
- I am ever free or never free.

Mandukya Upanishad :

- Asparsha Yoga – Asangoham, Purushayam, Anavagatam, Punyena, Papena, Yoga of noble understanding.
- Atma Sarvagataha, Samyoga not possible, where it can go?

Buddhi

Samyoga

Viyoga

- Responsible for incidental Samsara.
- Agyanam, Branti, Adhyasa Kale.
- Located in intellect.
- Event at level of intellect.
- I have relationship with Buddhi.

Sutra 30 :

As long as ignorance of Atma continues, relationship with Buddhi continues, Samsara will continue.

Gita : Chapter 2 – Verse 22

- Vasamsi Jeernati.. For Sukshma Shariram.
- Buddhi is in Karana Shariram, and Samsara continues in Pralayam also potentially.

- Cause of Samsara Nivitti, intellectual event, not physical event.
- Removal of notion of Branti.
- I have no relationship with Buddhi.

Brahma Jnanavalee :

- Asangoham, Punaha, Punaha. [Verse 1]
- Notion dropped by Atma Jnanam.

यावदात्मभावित्वाच्च न दोषस्तदर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही॥ २.३२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22] 242

Brahma Jnanavalee :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

Logical Support :

Doubt / Purva Pakshi :

- Is Buddhi Samyoga eternal? After destruction of Brain?

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वज्ञान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेन
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihitu yatraitapatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self.' [6 – 8 – 1]

- At Sushupti, everything resolved into Brahman.
- How can there be Buddhi Samyoga in Sushupti, Maranam, Pralayam?

Vyasa Answer :

- In all 3, Buddhi Samyoga present in potential form.
- Non experience of Buddhi not non-existence.
- Nonexperience of Buddhi is called Avyakta Avastha.

How do you say, Buddhi is Dormant?

- During waking, Buddhi comes back, relations come back.
- Sleep to waking is like one Birth to another.
- Buddhi Samyoga of last birth comes again in this Birth.

Gita :

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।
यतते च ततो भ्रूयः संसिद्धौ कुरुनन्दन॥ ६.४३ ॥

There, he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Other gives Birth to Physical body.
- All prodigies because of Buddhi Anuvritti.
- All minds kept dormant by Lord, Matures with Dominant features like the physical body.
- Punkstvam – Like reproductive feature.
- Santana Shakti, Potential in baby.

Word Analysis :

a) Abhi Vyakti Yoga :

- This is so because manifestation is possible of potentially existent Buddhi.
- This Sutra to prove previous Sutra.

Previous Sutra :

यावदात्मभावित्वाच्च न दोषस्तदर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

- Unless you remove ignorance you will have Buddhi Samyoga.
- As you dwell deep into these Sutra, Atma Jnanam is possible.

Purusha Suktam :

वेदाहमेतं पुरुषं महान्तम् ।
आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वान्मृतं इह भवति ।
नान्यः पन्था विद्यते यज्ञाय । २

vēdā-ha-mētham purusham-mahān-tham |
āditya-varnam-tamasah paras-stāt(u) |
tamēvam-vidvān-amrita iha-bhavati |
nānyah-panthā-vidyatē ya-nā-yā 2-2

I know that great Purusha, who shines like the sun, and is beyond darkness, and the one who knows him thus, attains salvation even in this birth, and there is no other method of salvation. [Chapter 2 – Verse 2]

Chandogya Upanishad :

त इह व्यग्रो वा सिंहो वा वृको वा
वराहो वा कीटो वा पतङ्गो वा देशो वा
मशको वा यद्यद्वन्ति तदाभवन्ति ॥ ६.९.३ ॥

**ta iha vyaghro va simho va vrko va
varaho va kito va patango va damso va
masako vayadyadbhavanti tadabhavanti II 6.9.3 II**

Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again. [They never know that they came from Sat]. [6 – 9 – 3]

- Te Sati Sampatti na viduhu.
- All Jiva resolve into Brahman. Even thou they resolve into Brahman, tiger, musician, come back as tiger and musician.
- Potential only comes back into manifestation.

b) Sataha Tu Asya :

- Only for potentially existent Buddhi Samyoga at waking, rebirth, recreation.
- Can't get Rid of Buddhi Samyoga.

Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

**Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve II 6 II**

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Buddhi samyoga is snapped.

c) Punkstvadhi Vatu :

- Motherwood, manhood, Prajna Shakti, productive power is there from Birth but manifest after sometime.

d) Aadhi :

- Other physical features – facial hair.

e) Tu :

- Negates Asat Karya Vada.
- Nonexistent can't manifest.
- Buddhi Samyoga exists always in manifest and unmanifest form.
- If defect in Gene, Hearing, seeing, tasting powers don't come.

Conclusion :

- Potential Buddhi alone comes back into manifestation and goes back to unmanifestation.
- This is the creation of 5 elements. Beyond that lies Atma.

362. Sutra 32 : [Topic 73 – Sutra 248]

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वा ऽन्यथा ।

Nityopalabdhyanupalabdhiprasango'nyataraniyamo va'nyatha ।

Otherwise (if no intellect existed) there would result either constant perception or constant non-perception, or else a limitation of either of the two (i.e., of the soul or of the senses). [II – III – 32]

General Analysis :

Siddantin :

- Buddhi Samyoga is cause of Samsara.
- Antahkarana association remains till ignorance goes.
- Mind Survives death and Pralayam.

Purva Pakshi :

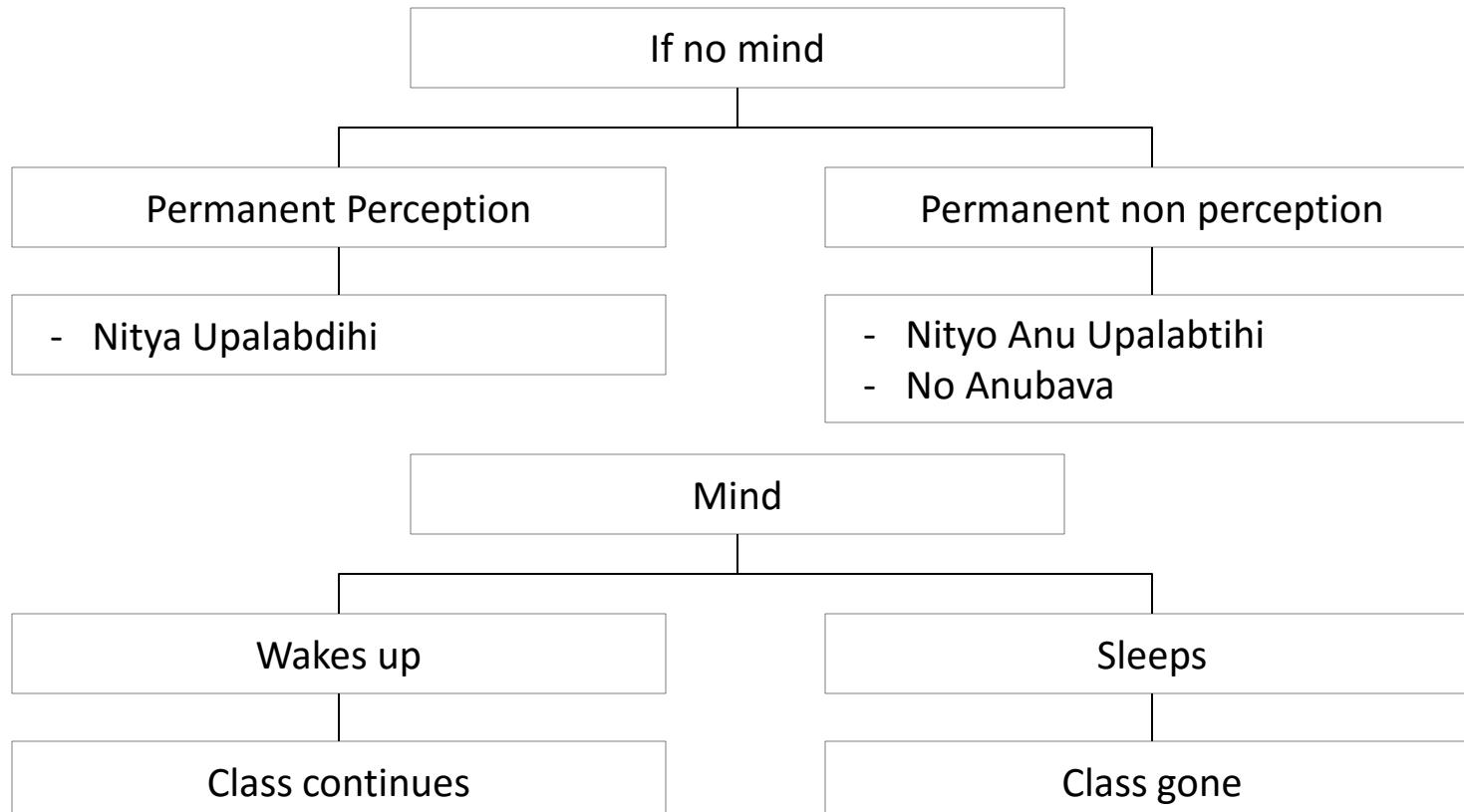
- You are assuming something called mind.
- Is there mind at all?
- Atma and sense organs enough to manage transactions.
- What is consequence if no mind exists?

Waking state :

- Sense organs exposed to same objects, healthy instruments, perceptions possible. 1248

Siddantin :

- If mind is not there, nobody to stop sense organs perception. Permanent perception all the time.
- Mind capable of switching on and off the sense organs.
- Mind has to function behind sense organs in class.



- If mind behind eyes + tv, taste not known.
- Consciousness and sense organs are permanently there.
- Mind is switch on and off hence accept minds Samyoga and Viyoga.

Word Analysis :

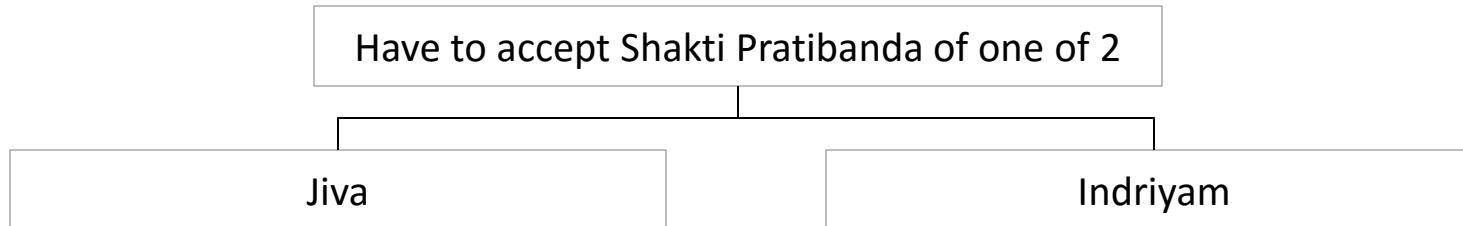
a) Anyatha :

- Otherwise, if you don't accept minds Samyoga Abava.

b) Nitya Upalabdihi Anu Upadaladihi Prasangaha :

- There arise possibilities of permanent perception or permanent nonperception if mind is not there.
- Jeeva Atma and sense organs are ever there.
- Jeeva = Consciousness ever with faculty of perception.

c) Anyatra Niyama Va :



- Niyama – Stultify, restrain hearing, seeming power.
- Mind is on, off, switch.
- 10 TV screens before transmission – one person – connector, mixer to transmit.
- Mind alone is the connector.

Conclusion of 12th Adhikaranam : Sutra 32

- Jiva is all pervading, Nityaha.
- Branti Buddhi Samyoga is cause of Samsara.

Siddantin (Sutra 29 – 32)

| Sutra 29 | Sutra 30 | Sutra 31 | Sutra 32 |
|--|---|--|--|
| <p>Eka Desi :</p> <ul style="list-style-type: none"> - if Jiva Vibhu, how travel possible? <p>Vyasa :</p> <ul style="list-style-type: none"> - Accept Jiva as Anu with travel for meditation and Paramatma as Vibhu for Puja. <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Chapter 2 – 1 – 18 <p>Jivas 2 fold nature :</p> <p>1) Original Nature :</p> <ul style="list-style-type: none"> - Sakshi <p>2) Transferred Nature :</p> <ul style="list-style-type: none"> - Travel with Buddhis properties. | <p>Purva Pakshi :</p> <ul style="list-style-type: none"> - All going towards Moksha, why guru Sadhana. <p>Vyasa :</p> <ul style="list-style-type: none"> - Buddhi Samyoga is ignorance caused. <p>Atma :</p> <ul style="list-style-type: none"> - Paramatma Satyam <p>Buddhi :</p> <ul style="list-style-type: none"> - Vyavaharika Satyam - Travel only with Buddhi. <p>Brihadaranyaka Upanishad : 4 – 3 - 7</p> | <ul style="list-style-type: none"> - Non experience of Buddhi not proof of nonexistence. - If intrinsically present, can't be eliminated. - Moshya Svakavikam. - Samsara Agantukam. - Buddhi Samyoga cause of limitation. - Mandukya – Asparsha yoga – Buddhi Samyoga in potential unmanifest form in sleep, death Pralayam. - Non experience of Buddhi called Avyakta Avastha. | <p>Eka Desi :</p> <ul style="list-style-type: none"> - You are assuming only existence of Buddhi. <p>Vyasa :</p> <ul style="list-style-type: none"> - Buddhi switch for on + off for sense organs. |

363. Conclusion :

13th Adhikaranam – 19 to 32 Sutra

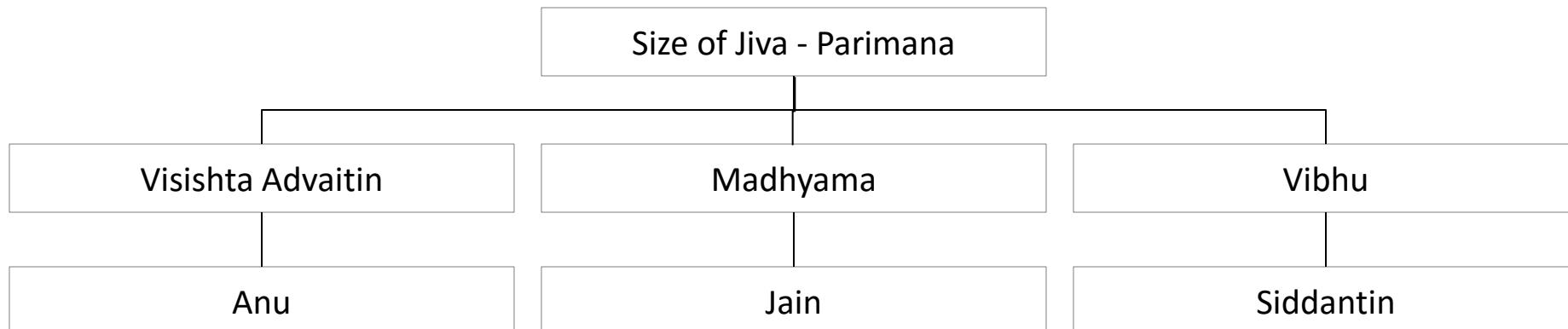
Size of Jiva :

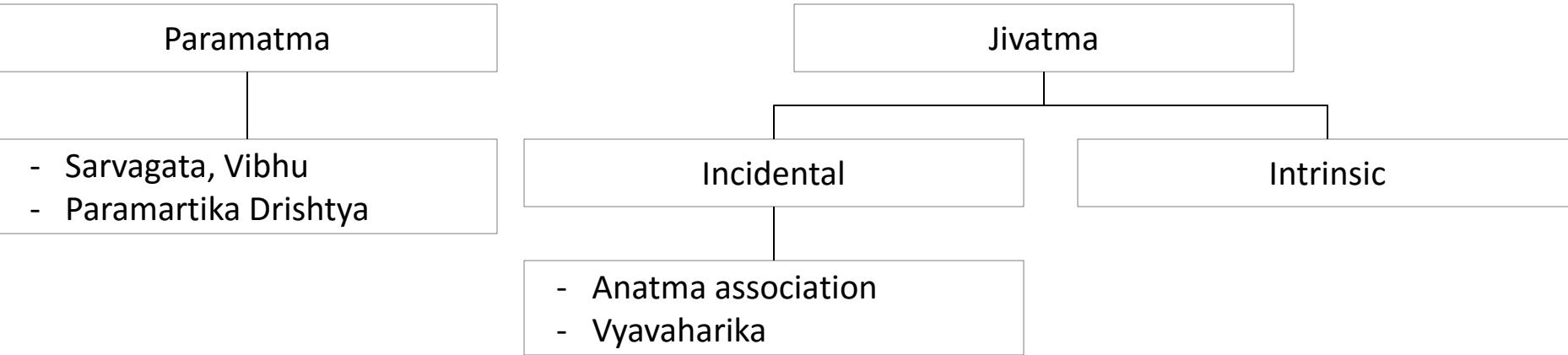
Purva Pakshi :

- Chandogya Upanishad : Chapter 8 – Section 8
- Katho Upanishad : Chapter 4 – Verse 19 & 20.
- Brihadaranyaka Upanishad : Chapter 2 – 1 – 17
- Kaushitaki Upanishad : Chapter 3 – Verse 6

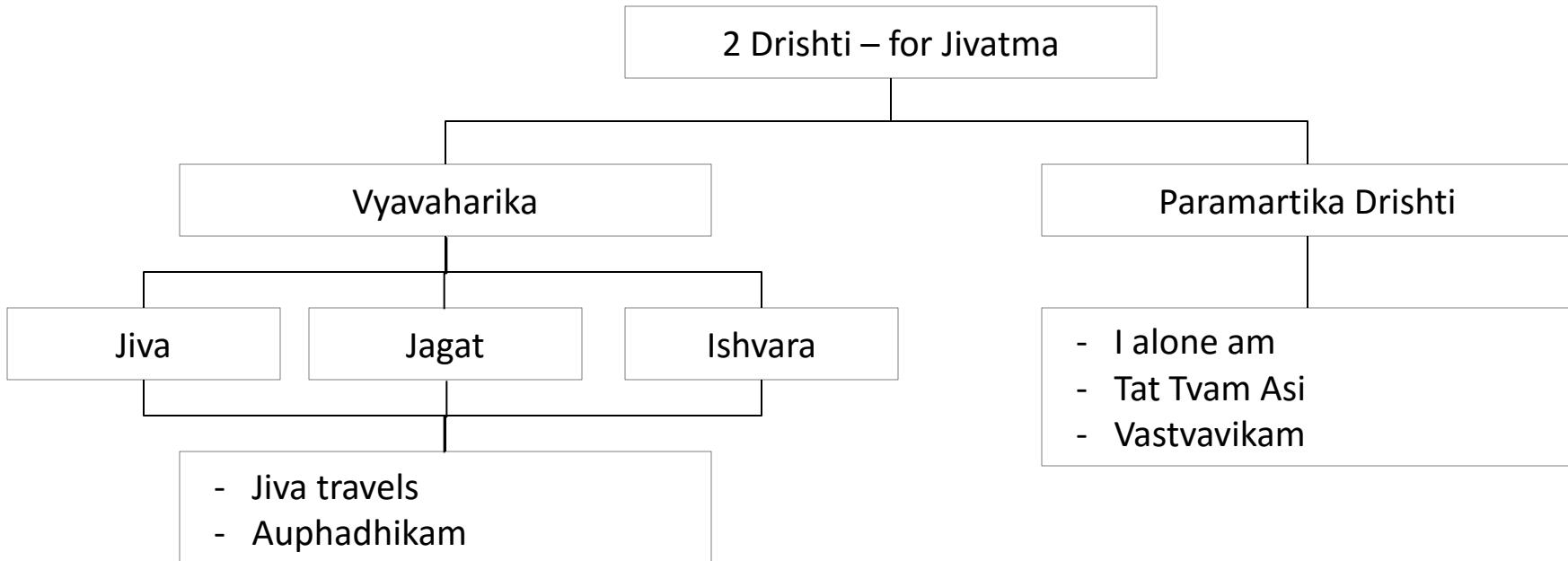
Siddantin :

- Brihadaranyaka Upanishad : 1 – 4 – 2 & 10
- Taittriya Upanishad : Chapter 2 – Section 2 & 7
- Mundak Upanishad : Chapter 2 – 2 – 9
- Gita : Chapter 3 – Verse 36





- Jiva incidental nature.
- Tat Guna Saratvam – because of Anatma Adhyasa.



- If 2 Drishtis not known, Vedanta very confusing.

Adhikaranam 10 + 11 :

3 features of Jiva - Paramartika

Ajaha

Jnana

Sarvagata

| Paramartika Drishti | Vyavaharika Drishti |
|---|--|
| <p>a) Ajaha</p> <ul style="list-style-type: none"> - Unborn | <p>a) Janmavan</p> <ul style="list-style-type: none"> - Yoni Manye Prapadyante. - Urdvam Gachhanti... [Gita : 14-18] - Interior, superior mediums |
| <p>b) Jnana Svarupam</p> <ul style="list-style-type: none"> - Pure knowledge, Chaitanyam without medium. | <p>b) Jnatru Svarupam, knower, Jnanata, Pramata, Karta, Bokta.</p> |
| <p>c) Sarvagatam Svabava</p> <ul style="list-style-type: none"> - Veda Anta features. | <p>c) Travelling Jiva</p> <ul style="list-style-type: none"> - Utkranti, Gathi, Aagathi. - Veda Purva features - Talking. Attending class. |

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

- In 2nd chapter, Sruti Virodha Aarihara done, seeming contradiction of Sruti regarding Jiva is negated (Avirodha Adhyaya).